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Being the Reports of the Council and its Commissions and Committees to the Third Quadrennial Meeting at St. Louis, Mo., December, 1916

Published for the

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VOLUME VI.

COOPERATION IN CHRISTIAN EDUCATION

Report of the Commission on Christian Education

Prepared by

HENRY H. MEYER

Secretary of the Commission

Published for the

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

by the

MISSIONARY EDUCATION MOVEMENT

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REPORT OF THE COMMISSION ON CHRISTIAN EDUCATION

I.

DEAR BRETHREN:

The Commission on Christian Education was authorized by the second quadrennial meeting of the Federal Council of the Churches of Christ in America at Chicago, December 6, 1912. The action providing for the commission was taken on recommendation of the committee on Literature and Education, of which this commission is the historical successor. Following its appointment and organization during the early part of 1913, the Commission on Christian Education has met in annual session each year in connection with the December meeting of the executive committee of the Federal Council.

Four annual meetings have thus been held as follows:

Baltimore,	Md.,	December 4, 1913
Richmond,	Va.,	December 9, 1914
Columbus,	Ohio,	December 8, 1915
St. Louis,	Mo.,	December 5-6, 1916

During the interim between the annual sessions of the commission its work has been conducted by an executive committee of nine members connected with various official and unofficial interdenominational agencies engaged in religious educational work.

At the first meeting at Baltimore the commission adopted the following tentative statement regarding the scope and purpose of this Commission:

The scope of this commission is understood to be as wide as the whole field of religious education, and the functions and procedure of the commission to be not to work *de novo,* but to promote the cooperation of all agencies now at work and to make the labors and results of these agencies available to the churches and to the world at large.

In harmony with this statement, the commission, during the quadrennium, has been working in closest cooperation with existing official interdenominational organizations engaged in

the work of religious education, taking into account more especially the work of the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the Missionary Education Movement, the International Sunday School Lesson Committee, and, since its reorganization on an official interdenominational basis, of the World Sunday School Association.

It has further taken cognizance of the activities of unofficial interdenominational or independent organizations, such as the International Sunday School Association, the American Sunday School Union, the Young Men's Christian Association, the Young Women's Christian Association, and the Religious Education Association.

I. RELATED INTERCHURCH AGENCIES

As the avowed purpose of this commission is to work through and in intimate cooperation with already existing interdenominational religious-educational agencies, a brief statement concerning each of the officially constituted interchurch agencies is here in order.

1. The Sunday School Council of Evangelical Denominations.*

The Sunday School Council of Evangelical Denominations is a voluntary organization, the membership of which includes the officially appointed denominational executive Sunday-school secretaries, editors and publishers with additional chosen representatives of denominational Sunday-school and publishing boards, and the denominational representatives on the International Sunday School Lesson Committee.

The Sunday School Council seeks "to advance the Sunday-school interests of the cooperating denominations" by providing opportunities for official conference, by giving expression to common convictions and decisions, and by cooperative action on matters concerning educational, editorial, missionary and publishing activities related to the Sunday-school. It does its work through editorial, publication, and educational and extension departments known as sections, and by means of standing committees on Lesson Courses for the Sunday School, Reference and Counsel, Finance and Membership. It has at present a membership of more than two hundred, representing twenty-eight denominations. It holds an annual meeting the

latter part of January, and prints an annual report, including reports of the standing committees and sections.

The outstanding service rendered by the Sunday-school Council thus far has been in the formulation of religious educational ideals, the erection and promotion of departmental standards, and the creation of a new and effective channel of direct interchurch cooperation in Sunday-school work. It is also primarily responsible for the recent reorganization of the International Sunday School Lesson Committee and of the World Sunday School Association both of which organizations are now upon a basis of direct and vital relationship to the officially constituted denominational boards and societies.

Theoretically, the council restricts its activities to the Sunday-school field. In practise, however, its modern program of religious education in the Sunday-school is intimately related to the problems and affected by the practise in week-day religious instruction, in the training of ministers and lay teachers for efficient service in supervising the religious education activities in the local parish. It is likewise necessarily interested in the relation of the Sunday-school to the young people's societies and in the proper coordination of all teaching agencies in the local church.

2. The Council of Church Boards of Education.*

Like the Sunday School Council, the Council of Church Boards of Education is a voluntary organization of denominational education executives, including in its membership two representatives from each Church Educational Board or Society, one of whom must be the corresponding secretary of such board in each case.

The object of the council, as stated in its constitution, is "to promote the interests of Christian education as conducted by the boards represented through the interchange of ideas, the establishing of fundamental educational principles held in common by the churches of evangelical faith, and cooperation in the work upon the field wherever practical and necessary."

The council works through standing committees on Religious Work in Denominational and Independent Colleges and Universities, Religious Work in State Institutions of Learning, Interdenominational Educational Campaigns, Religious Instruction for Public School Children, Relations with Other Bodies, Finance and Executive.

One of the major interests of the Council of Church Boards was brought to the attention of the Commission on Christian Education at its first session at Baltimore, 1913. This related to the creation of an organization representing the various denominational colleges and analogous to the National Association of University Presidents. After listening to a statement of the plans of the Council of Church Boards, presented by Thomas B. Nicholson, then president of the Council, the commission took the following action:

We have heard with pleasure of the purpose of the Council of Church Boards of Education to effect an organization representative of various denominational colleges and analogous to the National Association of State University Presidents. We ask the secretary of this commission to transmit to the executive committee of the Council of Church Boards of Education the urgent request of this commission, that said council give attention to this subject at its forthcoming annual meeting in January, and, if possible, provide for such an organization.

As a result of the council's interest in this matter, an Association of American Colleges was formed during the year 1914, which has during the first two years of its existence already proved a tremendous force in furthering the cooperative program of denominational colleges. At present one executive secretary is serving both the Association of American Colleges and the parent organization, the Council of Church Boards of Education.

3. The International Sunday School Lesson Committee.*

The International Sunday School Lesson Committee as at present constituted is a thoroughly interdenominational body. About twenty-five denominations are represented through officially appointed members, one member from each denomination; while the Sunday School Council of Evangelical Denominations and the International Sunday School Association each appoint eight members, making at present a total of approximately forty members.

The new committee was organized two years ago and has since been engaged with four definite tasks:

(1). The construction of a new cycle of Improved Uniform Lessons to supersede the current cycle, beginning with January 1, 1918.

(2). The completion of the international system of closely graded lessons, in accordance with the plan adopted by the former International Lesson Committee.

(3). The selection and preparation of special courses for adult Bible classes.

(4). Courses of study for Sunday-schools in foreign mission fields.

As a result of its work thus far the committee has completed and released the Improved Uniform Lessons for 1918, and the last yearly unit (the fourth year senior studies) of the closely graded series.

The committee meets in regular session annually in the month of April. It works through subcommittees. It issues no printed reports except the outlines of lesson courses adopted, which are furnished in printed form to all Sunday-school editors and publishers and to other responsible parties upon application.

4. The Missionary Education Movement.*

The Missionary Education Movement, first organized under the title, The Young People's Missionary Movement, is an interdenominational organization incorporated under the laws of the state of New York. The direction of its work is entrusted to a board of managers consisting at the present time of sixty-six members representing a majority of the denominations affiliated with the Federal Council of Churches. This board meets four times during the year to receive reports from the executive and standing committees dealing with three separate aspects of missionary education work—education, extension, and finance.

The organization has undertaken the preparation and promulgation of interdenominational programs and campaigns of missionary education, utilizing in its activities of missionary promotion the regularly established denominational machinery. It has furnished materials for missionary instruction, including carefully graded text-books adapted to use with various age groups, programs for missionary meetings and special services, manuals of missionary education devoted to principles and methods, and an extensive leaflet literature relating to the promotion program of the organization.

The Movement at present employs a staff of five secretaries and thirty office assistants, with a separate educational secretary for Canada.

5. The World's Sunday School Association.*

The World's Sunday School Association, originally organized at the meeting of the World's Sunday School Convention in Rome in 1907, has, during the past year, been reorganized in such a way as to place its activities upon a basis of official interchurch cooperation. As now constituted, the American section of the association has in its executive membership twelve representatives from the Foreign Missions Council and six representatives from the Sunday School Council of Evangelical Denominations. Application has been made to Congress for a federal charter under the new plan of organization, the constitution and by-laws of which will not be perfected until after the charter has been secured. The work of the association during the present year has been conducted through standing committees on Administration, Field Work, Education, Evangelism, and a special committee on Work in Moslem Lands.

It is hoped that as at present constituted the association will furnish to the Protestant ecclesiastical bodies of North America an effective organization for the promotion of interdenominational Sunday-school activities on the foreign field.

6. Other Agencies.

The work of agencies other than these official, interchurch bodies relates more particularly to cooperation in the local field, and is covered in part by another commission of this Federal Council. We, therefore, omit special reference to these agencies further than to say that the student departments of the International Young Men's Christian Association and the International Sunday School Association have been represented on the executive committee of this commission and have cooperated heartily with the commission in its work.

The Commission on Christian Education, by reason of the personnel of its committees and of the commission itself, is in a position most advantageously and economically to reach the Sunday-school, college and adult constituencies of the evangelical churches of North America through already existing interdenominational agencies dealing with various aspects of religious education, including Sunday-school instruction.

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* (See constitution and list of officers and members on another page of this report.)

It should be noted in this connection that the membership of this commission includes representatives from all the organizations above-mentioned who, at the same time, hold executive educational positions in the various denominations affiliated with the Federal Council. Thus, for example, of the commission's executive committee of nine members, four are members of the Sunday-school Council, two of the Council of Church Boards of Education, three of the International Sunday School Lesson Committee, and one each an executive secretary of the Educational Department of the Y. M. C. A., the Missionary Education Movement and the International Sunday School Association; while the membership of the commission itself includes practically all of the members of the executive and other standing committees of the Sunday School Council and the Council of Church Boards of Education. This commission, therefore, through the channels of cooperation with which it is thus brought into immediate touch, is in a position to reach effectively every part of the denominational and interdenominational field with any suggestion it may desire to make or any information it may desire to convey to the evangelical churches of North America on behalf of any worthy religious educational enterprise or program.

An example of the far-reaching effectiveness of the commission will be found in the report of its effort to promote instruction in international peace through regularly established denominational channels described further on in this report. When the proper time comes for the evangelical churches affiliated with the Federal Council to place themselves on record through an official pronouncement with regard to any of the larger pressing problems in religious education, the way will be open for reaching the total constituency of evangelical Protestantism with a minimum of effort and expense. Thus far, the purpose of the executive committee of the commission has been first of all to secure the confidence and advice and to assure the cordial cooperation of denominational secretaries, editors, publishers, and other officials responsible to their respective denominations and to other existing interdenominational organizations for their part in any cooperative work attempted in the field of religious education.

II. ORGANIZATION AND WORK OF THE COMMISSION

In the prosecution of its work the commission has given special attention to the following subjects:

1. Utilization of the public press in the interests of Christian education.
2. Religious education in the home.
3. The correlation between churches and public schools in the work of Christian education.
4. Special peace instruction in churches and colleges.

A special committee of the commission was appointed to give consideration to each of these subjects.

1. Utilization of the Public Press

Since the appointment of the special committee of this commission, charged with the consideration of matters relating to the public press and its utilization in the interests of Christian education, the administrative committee of the Federal Council has made special provision for the publicity work of the Council by the appointment of a general committee on Publicity with an executive secretary from which a separate report will be presented to the Federal Council at this quadrennial meeting. The work of the special committee of this commission has thus been merged with that of the new general committee on Publicity and need not be reported on here.

2. Religious Education in the Home

The Committee on Christian Education in the Home, taking cognizance of a special commission of the Federal Council on the Church and Family Life, has restricted its activities to an investigation of the work of the National Bureau of Child Welfare, the National Mothers' Congress, the American Institute of Child Life, and other organizations more or less directly related to the problems of home life and education with a view to ascertaining the bearing of the work of these organizations on the larger problem of Christian education in the home. A formal report will be presented to the Commission on Christian Education at its present session and be made a part of this record.

3. The Correlation Between Churches and Public Schools in the Work of Christian Education

At the last quadrennial meeting of the Council a report was received from a special committee appointed to consider ways and means to promote week-day instruction in religion. This report, which was presented by Rev. George U. Wenner, contained the following recommendations, which were adopted by the quadrennial meeting:

(1). That the Federal Council again place on record its resolutions of 1908:

That there can be no true and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty. That the hour at Sunday-school, the religious exercises of the public school and the ethical instruction of the public school, through the personal influence of the great body of religious public-school teachers, do not meet the requirements of adequate religious instruction. That to provide religious instruction for their children is not only the duty of churches, it is their inherited and inherent right, and this right should be recognized by the state in its arrangement of the course of school studies.

(2). That whenever and wherever public sentiment warrants such a course, the public schools should be closed for half a day for the purpose of allowing the children to attend instruction in religion in their own churches. As compared with other Christian countries, an allotment of eight per cent. of school time for religion would not be an immoderate allowance.

(3). That where it is not feasible to obtain a portion of the time belonging to the school curriculum, the churches should see to it that after school hours on week-days, at least one hour's instruction in religion be given to each child of the congregation.

(4). That ecclesiastical bodies and theological seminaries be urged to give increased attention to the pedagogical training of candidates for the ministry.

(5). That as citizens, having in mind the highest ideals of education, we exercise care in the selection of teachers and superintendents of public schools with respect to their religious character and the personal influence they would be likely to have upon their pupils.

(6). That we invite the National Education Association, the Religious Education Association, and other associations interested in

this subject, to appoint committees to confer with our committee on ways and means for promoting week-day instruction in religion.

(7). That the further consideration of the subject be entrusted to the Federal Council's standing commission on Education, with the request to report from time to time to the executive committee, and at the next meeting of the Federal Council.

In thus recommending the continuance of this important task, it is earnestly urged and contended that a fundamental duty of the Churches of Christ in America in their obligation to the nation and its social order is the truest higher education of youth, which must, as a direct and clearly defined task, certainly include, in the largest sense, instruction and training in morals and religion.

At the first meeting of the Commission on Christian Education at Baltimore, December 3, 1913, the special committee on The Correlation between the Churches and the Public Schools in the Work of Christian Education presented a special report, the consideration of which resulted in the adoption of the following resolutions:

We urge upon pastors a revival of the teaching aspect of their work. For pastors desiring to develop religious teaching on week-days coordinate with the Sunday-school, we suggest the following program:

(1). That they organize a staff of trained teachers or teachers who are in training.

(2). That they canvass the parents in their congregations to get their requests to the public schools to excuse their children for attendance upon week-day religious instruction and also to secure the full cooperation of parents in this work.

(3). That the pastors of the community jointly present these requests of parents to the local school authorities.

(4). That a room or rooms be secured for this instruction suited pedagogically and hygienically for this work, and that if possible such room or rooms be in a church and within safe convenience of the public school.

(5). That the scholastic nature of the work in quality and quantity be on a parity with that given in the same length of time in the public schools.

(6). That we ask of the public schools that pupils who successfully do this work under church direction be in no wise retarded in their advancement in the grades.

(7). That the public schools be requested to release pupils for

religious instruction one-half day a week, or its equivalent during the week.

(8). We recommend that the churches adopt a plan of vacation Bible schools.

It has been suggested that this Committee on Correlation between the Churches and Public Schools in the work of Christian education arrange for a conference between committees of all bodies dealing with this problem, with a view to working out a unified program for the evangelical churches of North America.

Since the adoption of these resolutions this committee of your commission has undertaken a more careful survey of the actual experiments now being made in the field of week-day religious instruction at Gary, Indiana, and New York City; in Colorado, Dakota, Illinois, Ohio and elsewhere, and during the past year has prepared a special report under the title, The Churches of the Federal Council and Week-day Religious Instruction. This report is printed and presented herewith for your consideration. For the detail work in the preparation of this report, a summary of which is presented herewith, the commission is indebted to Professor Benjamin F. Winchester of the Department of Religious Education of Yale School of Religion, working under the direction of the special committee, William J. Thompson of the Department of Religious Education of Drew Theological Seminary, chairman. The complete report is submitted, together with other material, as a supplement to the report of this commission.

4. Special Peace Instruction in Churches and Colleges

More than two years ago and some time prior to the outbreak of the present war, the Commission on Christian Education, cooperating with the Church Peace Union and with the educational committees and publishing houses of the various denominations affiliated with the Federal Council of Churches, initiated an educational campaign on the subject of world-wide peace, basing its appeal on the Christian ideal of the universal brotherhood of man and the world-wide scope of Christ's kingdom. The outbreak of the war caused a modification of the plans of the commission, but did not interfere with any essential part of the program as originally conceived.

The committee charged with the prosecution of this task was appointed with reference to the proximity of the men to the libraries and archives of the great national peace organizations with headquarters at Boston and New York City. The committee appointed consisted of Professor Norman E. Richardson of Boston University, chairman, Professor Benjamin S. Winchester of Yale University School of Religion, Rev. Francis E. Clark of the World Christian Endeavor Society, Mr. Charles H. Levermore, educational secretary of the World's Peace Foundation, Boston, Rev. W. K. Thomas, secretary of the Bible School Board of the American Friends Society, Rev. P. H. J. Lerrigo of the Baptist Church, Rev. Charles S. Macfarland, general secretary of the Federal Council, and the secretary of this commission, Rev. Henry H. Meyer.

The first task entrusted to this committee was the preparation in outline of a brief course of thirteen lessons on "International Peace, A Study in Christian Fraternity," together with a selected bibliography of source materials bearing on the various themes chosen as lesson titles for these studies. The complete outline, including bibliography, was printed in the form of a fifty-two page pamphlet. It was intended for the guidance of denominational committees and editors in the preparation of a course of studies for adult Bible classes, young people's societies, missionary and fraternal organizations, and other interested groups. The outline was, therefore, given only a restricted private circulation among the executive officers of denominational and interdenominational agencies listed above. The demand in this limited circle, however, resulted in a total circulation of 3,000 copies, including 300 copies sent on request to the School Peace League of America. Various societies and denominations made extensive independent use of this outline for editorial and lesson purposes.

An effort was made to have this outline adopted by the International Lesson Committee as part of the regular Sunday-school curriculum for all evangelical denominations. The realization of this purpose was prevented by the failure of the new Lesson Committee to complete its organization in time to participate constructively in the creation of the outline itself.

In order to make conveniently available for Sunday-school editors and publishers of the various evangelical churches an

actual discussion in lesson form of the various themes in the above outline, the committee prepared a series of thirteen lessons based on the outline and bibliography contained in the pamphlet mentioned.

These lessons, written by Prof. N. E. Richardson, were sent in process of writing to various Sunday-school editors for criticism and suggestion. In its final form the manuscript was placed at the disposal of all Sunday-school editors and publishers for use in their regular Sunday-school publications. The date of release for the first of these thirteen lessons was fixed for October 1, 1915, in order that all might have an equal opportunity to use them simultaneously.

This cooperative plan resulted in the publication of the lessons by six denominations in ten different periodicals, with a combined total circulation of approximately 2,000,000 copies.

The denominations and publications included are as follows:

Evangelical Association	Adult Bible Class Quarterly.
German Evangelical Synod	Senior Lesson Quarterly.
Methodist Episcopal Church	Adult Bible Class Monthly.
	Senior Quarterly.
	Home Department Quarterly.
Free Methodist Church	Teachers' Quarterly.
	Scholars' Quarterly.
United Presbyterian Church	Adult Class Magazine.
Reformed Church in America	Advanced Scholars' Quarterly.
	Home Department Quarterly.

In addition to publication in the various periodicals referred to above, the commission has also issued the same lessons in the form of a thirty-two page pamphlet, which has thus far reached a circulation of approximately 25,000, including imprint editions used by the following organizations:

Congregational Church.
Church of the Brethren.
Baptist Church, North.
Methodist Episcopal Church.
Friends.
Commission on Christian Education.

Under the direction of the secretary, assisted by Dr. F. T. Enderis of Cincinnati, a German translation of the lessons was made and in proof form submitted to the representative editors of German church weeklies throughout the country.

As a result, the course has been published in several German periodicals, insuring a circulation of approximately 50,000.

The publication of the lessons on "International Peace, A Study in Christian Fraternity" resulted in a wide-spread demand for the literature indicated in the selected bibliography accompanying these lessons. The effort to make available to the general public the most significant utterances included in the sources cited in this bibliography resulted in the preparation of a volume of *Selected Quotations on Peace and War.*

The committee wishes to give credit to the source materials which the Church Peace Union and the World Peace Foundation placed generously at the disposal of the compilers of this volume. It also wishes to express appreciation for the work of Miss Frederica Beard, to whom credit is due for the actual work of selecting, arranging, and modifying the material under running titles that correspond to the outlines of the lessons included in the course. The responsibility for a critical editorial supervision has been borne by the chairman of the special committee in cooperation with Dr. B. S. Winchester, acting for the executive committee of the Commission on Christian Education.

Of this attractive volume of 540 pages, containing 1,000 selected utterances from the writings of 200 authors, 3,000 copies have been printed and distributed.

Among the unfinished tasks upon which this special committee is at present engaged, but upon which no detailed report has been made, are those assigned and approved by the executive committee of the Federal Council at its Columbus meetings. These tasks include the following:

(1) That the committee examine the Sunday-school lesson outlines for the International Uniform and the International Graded Series with a view to discovering where the subject of international good-will might be suitably introduced in connection with these lessons, and that recommendations be sent to the International Lesson Committee. Further, that this commission recommend to the consideration of all publishers of lesson courses the inclusion of courses on international peace and good-will.

(2) That, in order to facilitate the introduction of the subject of international peace into the curricula of the colleges, letters be sent to college presidents asking for the names and

addresses of the professors in whose departments the subject might fittingly be introduced.

(3) That the committee forward to such professors whatever literature published by the Federal Council might seem suitable.

(4) That the committee get in touch with the joint committee on Voluntary Bible Study of the Sunday School Council and the American Student Movement, with a view to assisting in the preparation of a special course of peace lessons to be used in voluntary study in the colleges.

(5) That the committee get into touch with the School Peace League of America with a view to cooperate in its effort to introduce special peace instruction into the public schools.

In several of these tasks the committee is at present actively engaged. Another year should bring even greater results, with a wider circle of influence.

5. Conference of Theological Seminaries

In connection with the last quadrennial meeting of the Federal Council, there was called a conference of representatives of theological seminaries, which held a two-days session of great profit, discussing various vital problems relating to the curriculum of theological seminaries and its administration.

By vote of the quadrennial meeting the Commission on Christian Education was requested to arrange for a similar conference at the present quadrennial meeting, and a special joint committee was appointed to make a survey and to present a report on social teachings in theological seminaries. This special report is presented herewith as a part of the report of this commission. The suggested conference of representatives of theological seminaries has also been arranged for, and the following program provided:

CONFERENCE OF REPRESENTATIVES OF THEOLOGICAL SEMINARIES

Saint Louis, Mo., December 5-6, 1916.

Tuesday Morning, December 5

9:30. Devotional Exercises.
Quadrennial Statement for the Commission on Christian Education by the Chairman of the Commission.

10:00. Report of Special Committee on Social Teaching in Theological Seminaries (appointed at the Quadrennial Conference

of 1912). Dr. George B. Stewart, of Auburn Theological Seminary, Chairman. Discussion.

The Special Preparation of Ministers for Rural Parishes, and for particular forms of Modern City Work. Discussion.

The Emphasis upon Character Qualifications in Preparation for the Ministry.

Tuesday Afternoon, December 5, 2:30 *p. m.*

The Teaching of Comparative Religions and Christian Missions in Theological Seminaries. Discussion.

How can Theological Seminaries Best Contribute to the Inculcation of International Friendship and World-wide Brotherhood? Discussion.

Tuesday Evening, December 5

(Joint Session with the Commission on Christian Education)

7:30 p. m. The Churches of the Federal Council and Week-day Religious Instruction.

Survey and Report by the Special Committee of the Commission on Christian Education. By Dr. B. S. Winchester, Yale School of Religion. Discussion.

A Study of Theory and Method of Religious Education in the Theological Curriculum. Discussion.

Can the Theological Seminary Expand its Program to Include the Preparation of Lay Workers for Sunday-school Teaching and other forms of Religious Education? Discussion.

Wednesday Afternoon, December 5

The Standardization of the Theological Curriculum: Is it Desirable and Practicable?

Shall the Seminary Allow Credit Toward its Diplomas and Degrees for Any Work Done at College? If So, What?

What Diplomas and Degrees Shall Be Conferred by the Theological Seminaries?

The Measure and Methods of Student Aid Necessary and Desirable in Theological Seminaries.

What Forms and What Amount of Self-Help and Student Work are Compatible with Academic Thoroughness?

Is the Summer Term Desirable for Theological Seminaries? If so, How Long Should It Be? Should the Work Differ from That of Other Terms?

Reports of Committees.

Adjournment.

III. PROGRAM FOR THE MEETING OF THE COMMISSION

For the present meeting of the commission the following program was prepared by the executive committee, and is presented herewith subject to modification by this meeting:

THE MEETING OF
THE COMMISSION ON CHRISTIAN EDUCATION OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Saint Louis, Mo., December 5-6, 1916.

Tuesday Evening, December 5

(Joint Meeting of the Commission with the Conference of Representatives of Theological Seminaries)

7:30 p. m. The Churches and Christian Education for Democracy. Special Survey and Report of the Executive Committee of the Commission on Christian Education. Discussion.

The Place of a Study of the Theory and Method of Religious Education in the Theological Curriculum. Discussion.

Shall the Theological Seminary Expand its Program to Include the Preparation of Lay Workers in Bible Study? for Christian Teaching? for Social Service? Discussion.

Wednesday Morning, December 6, 9 *a. m. to* 1 *p. m.*

9:00. Quadrennial Statement of the Chairman of the Commission.

9:30. Quadrennial Report of the Secretary and Executive Committee of the Commission. Consideration of Recommendations Contained in the Report.

10:15. The Desirability and Feasibility of the Closer Coordination of Existing Interdenominational Agencies Engaged in the Work of Religious Education.

(1) From the Standpoint of the Sunday School Council of Evangelical Denominations.

(2) From the Standpoint of the Council of Church Boards of Education.

(3) From the Standpoint of the International Sunday School Lesson Committee.

(4) From the standpoint of the Federal Council of Churches.

11:15. The Federal Council and Week-day Religious Instruction.

Reports of Special Committees

12:00. Report of the Commission on Christian Education to the Quadrennial Meeting of the Federal Council of Churches.

IV. IN CONCLUSION

In concluding this report, we desire to refer back to the introductory discussion of the relationship of this commission to other existing interdenominational agencies engaged in the work of religious education, and to raise an important question with regard to the future development and work of this commission.

It is the declared purpose of the Commission on Christian Education not to duplicate work already undertaken by any other officially appointed interdenominational organizations, but to promote the cooperation of all agencies now at work and to assist in making the labors and results of these agencies more largely available to the churches.

This policy affects the relationship of the commission on Christian Education to interchurch organizations such as the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the International Sunday School Lesson Committee, the Missionary Education Movement, and the World's Sunday School Association, in several important ways.

In so far as the Commission on Christian Education may interest itself in the field of work within which any of these organizations is already engaged, the Commission recognizes the existing organization as the proper agency to represent the evangelical churches in that field, and will look to these organizations for suggestion and guidance in whatever work it may seem wise for the commission to undertake within the particular field of each.

In so far as the work of these various interdenominational agencies may relate directly or indirectly to institutions, departments of work, and educational interests that do not lie strictly within their own particular province, the Commission on Christian Education, in the interests of greater unity and efficiency in all departments of the larger total field of religious education, places at the disposal of these other organizations the facilities for investigation and cooperation offered by the Federal Council of Churches and its various well-organized departments and commissions.

This double relationship raises the question of the desirability and feasibility of a still closer and more effective

coordination of the work of these various agencies, all of which exist for the purpose of furthering and making more effective religious-educational work of the separate denominations affiliated with these organizations and with the Federal Council of Churches.

It is to be noted that of the five agencies whose organization and work is reviewed here, all have grown up within the past decade almost simultaneously, as it were, in response to the religious-educational awakening which has come upon the churches of Christ in America in such a wonderful way during this period. Among those who have an intimate knowledge of the organized activities in religious education in the interdenominational field, and who scrutinize objectively the complex machinery by means of which the interdenominational program of Christian education is now carried on, there is a growing conviction that the time must come when these organizations as represented in their executive officers and committees must sit down together and canvass the tasks which they have in common, and inquire concerning the desirability and feasibility of simplifying the present interdenominational machinery in this field. As a cooperating agency seeking to further the interests of all of these organizations, the Commission on Christian Education of the Federal Council of Churches might well serve as the agency under the auspices of which such a conference of executive representatives from the above-named organizations is held.

Supplementary materials submitted herewith as a part of this report include:

1. *Selected Quotations on Peace and War.*
2. Display of denominational Sunday-school publications containing special peace lessons prepared for this commission.
3. The printed programs of the Conference of Representatives of Theological Seminaries, and of this meeting of the commission.

V. SUPPLEMENTARY REPORT

Covering Action Taken at Saint Louis

The Commission on Christian Education at its meeting in Saint Louis, December 5 and 6, 1916, voted to present the printed report prepared by the chairman and secretary, together with the reports of special committees adopted at this meeting, to the Federal Council as the quadrennial report of the commission.

Reports of special committees adopted included the following:

1. Report of the special committee on Week-day Religious Instruction, presented by Prof. B. S. Winchester, of Yale University School of Religion.

2. The report of the committee on Religious Education in the Home presented by Charles D. Bulla, secretary of the Board of Sunday Schools of the Methodist Episcopal Church, South, Nashville, Tenn., and Henry F. Cope, secretary of the Religious Education Association, Chicago, Ill.

In connection with the report presented by Dr. Cope, it was voted that the executive committee of the commission be requested to give to this part of the report on Religious Education in the Home wide publicity in printed form and to make the same available in pamphlet form.

In considering the desirability and feasibility of the closer coordination of existing interdenominational agencies engaged in the work of religious education, the commission was addressed by the following representatives of interchurch agencies in this field: Henry H. Sweets, president of the Council of Church Boards of Education; George T. Webb, secretary of the Sunday School Council of Evangelical Denominations; B. S. Winchester, chairman of the International Sunday School Lesson Committee; H. W. Hicks, general secretary of the Missionary Education Movement; Miss Ethel Cutler, Religious Work Secretary, National Board Y. W. C. A.; Charles S. Macfarland, general secretary of the Federal Council of Churches; President Shailer Mathews, of the Federal Council; Henry H. Meyer, secretary, and W. F. Tillett, chairman of the Commission on Christian Education.

The consensus of opinion of the meeting regarding the subject under discussion is expressed in the following recommendation, which was unanimously adopted by the commission.

RECOMMENDED, That the Federal Council authorize and request the Commission on Christian Education, in conference with the administrative committee of the Federal Council and with the officers of the agencies hereby affected, to invite the various officially constituted interdenominational organizations engaged in religious educational work at their early mutual convenience to meet in joint session, for the purpose of canvassing the interrelationships of their several tasks and the possibilities of closer coordination of interchurch activities in this field.

Following the adjournment of the commission, a request was received from the conference on theological seminaries as follows:

The Conference of Theological Seminaries requests the Commission on Christian Education to provide for a report four years hence upon:

(A) The educational standards actually enforced by the various denominations in connection with the ordination of ministers.

(B) The present requirements for graduation in the seminaries.

GEORGE A. COE, *Secretary,*
Conference of Theological Seminaries.

The recommendation adopted by the commission together with the request of the Conference of Theological Seminaries and the report of the special committee on Religious Instruction in the Home are presented herewith as part of the report of the Commission on Christian Education and recommended for adoption by the Federal Council.

Presented for the Commission on Christian Education.

W. F. TILLETT, *Chairman.*

II.

The Churches of The Federal Council and Week-day Religious Instruction

I. COMPULSORY EDUCATION AND RELIGIOUS FREEDOM

Two principles seem to be firmly established in the life of the American people: the principle of compulsory education and the principle of religious freedom. We may regard it as a settled conviction that the nation is responsible for providing educational facilities for all its children, and for compelling them, if need be, to avail themselves of these advantages. It is also a settled conviction that any form of religious instruction which may be given under public auspices must not interfere with the religious freedom which is the birth-right of every American citizen. The problem is, how to reconcile these two principles in practise. If the state undertakes to include religious instruction as an integral part of the educational system, it lays itself open to possible criticism from those who stand as the guardians of religious freedom. If, on the other hand, it refrains from offering religious instruction, it must then be admitted that the state system of education is defective at a vital point, for all will agree that any system of education which is designed to prepare youth for the responsibilities of citizenship in a democracy, but which fails to include religion, is an imperfect and incomplete system. Thus far the people of the United States have found it more expedient to follow the second course than the first, relying upon private agencies to supply the religious element in education which the state itself has omitted from its public-school system.

Three great types of faith are represented in the United States: Judaism, Roman Catholicism, and Protestantism. Probably a majority[1] of the people in the United States

[1] The number of communicants for 1915 is reported by Dr. Carroll as 39,380,670. If children were also included the number might possibly reach a total of 47,000,000.

would acknowledge at least a nominal connection with some religious body standing for one or the other of these faiths. Upon these adherents of religion rests the responsibility for providing religious instruction for the entire citizenship. None of these three faiths would repudiate this responsibility, at least in so far as its own constituency is concerned. All alike recognize the obligation to instruct the child in the essentials of religion. And while all these three types of faith have much in common, being based in part upon the same scriptures, each has addressed itself to the problem of religious education in its own way, providing agencies and material and working out methods which are in harmony with its own peculiar point of view in religion and its conception of education.

In obedience to their ancient law[1], the Jews, in home and in synagogue school, have been faithful in the discharge of their teaching responsibility, a fact which goes far to explain the remarkable persistence of the Jewish faith in its essential characteristics, in spite of long-continued opposition and oppression. In the United States, in many communities, the Jews require their children to attend week-day sessions of the religious schools. In New York City there is a Bureau of Education of the Jewish Community, which proposes to provide not less than five hours a week of religious instruction, in well-equipped buildings, under well-trained teachers who are paid salaries not less than those received by public-school teachers. At the present time, there are over four hundred organized Jewish schools for week-day instruction, in which more than 3,000 paid teachers are employed, at a cost of approximately $2,000,000 annually—a sum which is made possible only through great personal sacrifice. In addition to the week-day school, many synagogues also maintain Sunday-schools, but, in spite of all effort, it is said that not more than one fourth of the children of Jewish parentage in this country receive regular religious instruction[2].

The Roman Catholic Church has always emphasized the importance of religious instruction, but has never looked kindly upon the American public-school system, with its

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[1] Deut. 6:4-9.

[2] *Religious Education*, XI, 227.

artificial distinction between secular and religious instruction. The Roman Church has refused to recognize this distinction, insisting that all education should be under the supervision of the Church. It voices its protest against the public school in the parochial school, which it maintains wherever possible, submitting to what it regards as double taxation for this purpose, in order that Catholic youth may be taught in an atmosphere of religion and under the eye of the priest. But the Roman Catholic Church does not, on this account, neglect the public school; many of the priesthood are to be found upon school boards, and many Roman Catholics are teachers in the public schools; in one instance known to the writer, practically the entire teaching force in a school situated in the midst of a Roman Catholic section in one of our large cities is drawn from the adherents of this faith, and the school is, to all intents and purposes, a parochial school, supported by public funds, but practically, though not officially, under the control of the Roman Catholic Church. Effort has often been made in the United States to secure a division of school funds, a part being set aside as available for the parochial school, but the suggestion has never yet met with favor. Such a plan is held by many Catholics themselves to be fundamentally opposed to the genius of the public school as a democratic institution. It is not known how large a proportion of the children of Roman Catholics remain untouched by the church's efforts to supply religious instruction. Although many Catholic children attend the public schools, it is probable that the great majority even of these are for a considerable period brought under the church's teaching influence.

Protestants, no less than Roman Catholics and Jews, acknowledge their responsibility for providing religious instruction. It is generally admitted, however, that the instruction thus far provided has been less effective than it should be, and far from adequate. There are several reasons why this is so. In the first place, the members of Protestant churches have devoted themselves to the cause of freedom in its larger aspects, and to this end have been instrumental in the extension and development of the public-school system and in the establishment of colleges, universities and other institutions of higher learning. Jealous of their freedom in religion, they have been content to see the growth

of general education, trusting that religious instruction would be supplied in some way by private agencies. From this element in the population has come also, in large measure, the initiative in the social-settlement movement and other democratizing agencies. Thus, both leadership and financial support have been required which otherwise might naturally have been available for the development of religious education.

Again, among Protestant bodies there is often uncertainty as to where the responsibility for religious instruction properly lies. In the Roman Catholic Church there is no such uncertainty; the priest has his duty clearly marked out for him. The Jewish rabbi also perceives his duty with equal clearness. But Protestant pastors sometimes boast that "they do not meddle with the Sunday-school," and many Protestant churches make no provision in their budget even for the cost of lesson material, leaving to devoted laymen and women the whole responsibility for the instruction of the church's children in religion.

Undoubtedly, the most serious obstacle to effective religious education has been the weakening of the Protestant forces through excessive division. This is a part of the price paid for religious liberty. The whole Protestant movement has been a movement toward freedom, and freedom in the church as elsewhere has too often been interpreted as being synonymous with individualism. The one hundred and fifty Protestant denominations in the United States to-day all testify to this spirit of independence in matters of religious faith and practise. But this very division of forces has so reduced the strength of any one denomination in most communities as to make it impossible to provide the essentials of effective religious instruction, such as proper lesson material, suitable classrooms and equipment, and trained teachers. On the other hand, such has been the divergence between denominations in their theory of education, some holding strongly to the principle of Christian nurture and emphasizing the catechism as a preparation for confirmation, others exalting conversion and looking with distrust and even disparagement upon all educational methods of developing the religious life, that it has been in many instances impossible to unite upon a practical program of cooperative religious instruction.

There are indications, however, that this over-emphasis upon superficial and often accidental differences between the various branches of Protestantism is giving place to a keener appreciation of those great fundamentals which underlie all types of Christian faith, and to a spirit of co-operation in the great common tasks of the kingdom of God. One evidence of this is seen in the association of the Sunday-schools which are to be found in practically every Protestant church, binding them together for the achievement of a common task. Although the instruction in the individual school has been too brief and often desultory, its influence has been enhanced by the sense of mutual support which has come through association with other churches in the same community, and through such association the churches have been feeling their way toward closer cooperation along new lines, making for practical efficiency while preserving religious liberty. Organizations like the Federal Council, the Sunday School Council, the Missionary Education Movement, and other similar federated movements, are illustrations of the new spirit which is permeating the Protestant denominations, and through them the life of the nation.

Within the last few years great advance has been made in Protestant circles. With the perfecting of the means and methods of public school education, the disparity between this and the Sunday-school instruction became more apparent. The official societies and boards of the Protestant denominations began to concern themselves seriously with the production of graded lesson material, the improvement of equipment and the conditions of teaching, and with the preparation of teachers. All this has made only the more evident the impossibility of providing adequate instruction in religion within the space of thirty or forty minutes on one day a week, and that a rest day.

A comparison of the actual time devoted to instruction and training in the Christian faith with either the total school time or the recreation time of the average pupil, reveals an astonishing discrepancy and makes one wonder that so much is actually accomplished for religion in so brief a period. The same conclusion is reached upon comparison of the time devoted to the study of the Bible with the time required for the study of any common subject

like mathematics, or even penmanship, in the public schools. Already there are many among the Protestant forces who are turning their eyes toward the other days of the week in the hope of discovering somewhere an opportunity for inserting at least a limited program of religious instruction among the many studies and activities planned for children and young people.

The Sunday School Council minutes for January, 1916, give 18,500,000 as the number now enrolled in Protestant Sunday-schools. This number includes a considerable number of adults. According to the census reports of 1915, there are 22,000,000 children enrolled in the public schools. This, of course, does not include all of the children of school age; allowance must be made for the pupils in attendance upon private schools and parochial schools. All things considered, it is a large task confronting the Protestant churches, first, to provide a religious instruction which shall reach all who are entitled to it; and second, to provide an instruction which shall be adequate.

It is a significant fact that just at the time when the officials of the Protestant denominations are turning their attention with a new solicitude to the task of making religious instruction more adequate, a new interest in this same problem is manifest in another quarter. At its convention in 1903, the National Education Association took the following action with reference to religious instruction:

> We must conclude, therefore, that the prerogative of religious instruction is in the church, and that it must remain in the church, and that in the nature of things it cannot be farmed out to the secular school without degenerating into a mere deism without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction.

Since then, however, the impression has been gaining ground that something is wrong with the educational situation. However successful the public schools may be as disseminators of information, the realization is being forced upon us that knowledge does not insure morality, much less religion. Many close students of education have been growing increasingly solicitous over the fact that dishonesty, a spirit of lawlessness, lack of loyalty and true patriotism—not to mention more serious lapses into immorality—are to be found in schools which otherwise seem to

have conformed to requirements. Moreover, the popular ignorance of the Bible has been widely deplored, no less by teachers of literature and history than by zealous representatives of the church. It was also observed that boys and girls attending the public schools were drawing the altogether logical but fatal inference that, inasmuch as attendance upon the public school is required, while attendance upon Sunday-school is optional, therefore, "secular education" is important, but religious instruction is a matter of indifference.

Several interesting experiments have recently been made in the field of general education, such as the North Dakota plan for securing a better knowledge of the Bible, the Colorado plan for increasing the effectiveness of Bible teaching, and the Gary plan, which offers to leave unoccupied a portion of the pupil's week-day program on condition that this be filled with appropriate religious instruction by the church, at the option of the parent.

The members of the Protestant churches have approached the general subject of education from the standpoint of civic necessity; religious instruction they have regarded too often as a matter of denominational concern. The time is at hand when religious education also must be regarded in the light of its relation to democracy and civilization. The experiences of the Great War have brought home to the nation the realization of the fact that many questions long supposed to be settled are now to be reopened. The very principles fundamental to democracy must again be defined. The meaning of democracy, the meaning of religion, the meaning of education, and the relation of each of these to the other, must all be made clear. Moverover, when this nation enters with the others upon the task of reconstructing civilization out of the remnants and ruins which remain, the nations which have been at war will have this advantage; they will have passed through the fiery discipline of months and years of struggle and sacrifice and sorrow, while we shall come to the task as spectators from a safe distance. To prepare ourselves for our part in this common task, it is expedient to inquire, "What is democracy? What is the relation of the Protestant churches to democracy and to those new problems which democracy must face? What can these churches con-

tribute to the solution of these problems of democracy through education? What agencies are available for their use? And what should be the educational program of the churches for meeting this crisis in democracy?" As shedding light upon these problems, it will be well to consider the development of the ideal of democracy in the United States and the attitude of the great religious bodies respectively toward this ideal. It will then be in order, briefly to review historically the relation of the church to education, the development of popular compulsory education as a function of the state, and the rise of typical state systems of education. Finally, we may consider the significance of recent educational experiments in the United States, whether from the side of church or state, looking toward a more generous provision for religious instruction. With these facts in mind, the churches will be in a position to address themselves constructively to the task of formulating a program.

II. THE ESSENTIALS OF DEMOCRACY

The Pilgrim Fathers came to these shores in the quest of a country where every man might be free to worship God according to the dictates of his own conscience, and the same spirit found its political embodiment in the state which was later developed. The assertion in the Declaration that "all men are equal," though often misunderstood and frequently misapplied, has been fondly cherished, while the pronouncement that they are "endowed by their Creator with certain inalienable rights," among which are "life, liberty and the pursuit of happiness," has served as a kind of irreducible minimum for democracy.

The Constitution of the United States combined, in a skilful and remarkable manner, provisions for the safeguarding of individual liberty with others designed to secure national strength. At the same time, the adoption of the Constitution, which provided for a republican or representative form of government, was in itself a recognition of the limitations of pure democracy, or direct government by the people, as originally embodied in the town meeting.

As time went on, however, the very machinery of government which was originally devised with great care so as to conserve the rights of the individual, on the one

hand, against the encroachment of tyranny, and on the other hand, to maintain the authority of the state, has in fact so developed as to leave the individual often exposed to a tyranny, not of the state but of other individuals who were shrewd. designing and unscrupulous, while the state has been itself an unintentional and unwilling party to the oppression, even protecting these offenders in their exploitation of the ignorant and weak.

So far as the political development is concerned, therefore, the tendency has been, at least until recent years, to emphasize the rights of the individual as the characteristic feature of democracy, and to think of the government as an instrument intended for the convenience of the individual. From an individualistic point of view, the line between rights and wants is a very hazy one, and under such a conception politics is likely to become a scramble between the stronger and the weaker for the attainment of their personal desires. Nothing could be more dramatic than the struggle as it has been actually carried forward in the United States, for the stakes have been large and the competition correspondingly keen.

There is, however, a brighter side. Visitors from other countries who are accustomed to a monarchical form of government naturally find much to criticize in what they see here. Democracy in America is said to be extravagant, inefficient, wasteful, and, although it claims to secure to each individual his rights, there are few modern states where the individual submits to so many kinds of personal inconvenience. Therefore, it is easy to pass the hasty judgment that democracy is a failure. But true lovers of democracy are not content to have it judged by its superficial appearance at a particular moment. It is argued that the function of democracy is not primarily to produce the best government, but to produce the best men. Moreover, democracy is itself in a state of evolution, and its results are best seen by comparing it with itself at intervals, rather than by comparing it with some long-established monarchy which may have succeeded in perfecting certain details of governmental procedure. It was hardly to be expected that a whole people should become at once proficient in all the intricate details which hitherto have been left largely to the attention of a comparatively small ruling class. And when

one takes this long look at the history of democracy in the United States, there is much that is reassuring. In the first place, there is no doubt that it is developing men into better citizens. Notwithstanding the diluting of the earlier democratic idealism by the influx of great masses of humanity, sometimes at the rate of a million a year, speaking different languages, bringing with them other traditions and customs, often so poor and so ignorant as to become a serious charge upon the body politic, it is to the everlasting credit of democracy that it has thus far suceeded, in the main, in assimilating this vast company of new Americans to its own life, and has infused into them the "American spirit."

A few illustrations will suffice. In the first place, there has been a steady movement toward a more effective popular control of the machinery of government. The emphasis has been shifted from the thought of public office as a means of private advantage to the conception of office as a public trust and of the officer as a servant of the people. The temptation to corruption has been lessened by the adoption of the secret ballot, and attempt is being made still further to curtail the power of the boss through advocacy of the direct primary. Thus, more and more, responsibility is being brought directly home to the individual citizen. Effort is being made to compel public officers to be more immediately responsible to the voters electing them, and thus to free democracy from the evils of special privilege and boss rule and make it efficient in providing for the common good. Forces are at work, designed to reduce the extravagance of governmental expenditures. In order to bring home to the individual a keener appreciation of his personal share of the burden of government, and further to check the making of huge appropriations for purely private or sectional advantage, there has been a steady tendency to substitute direct for indirect methods of taxation. It is becoming the custom to appoint commissions, endowed with large discretionary powers, to deal directly with matters too intricate and pressing to await the slow action of law-making bodies. Perhaps the most conspicuous example of such service is that rendered by the Interstate Commerce Commission, as a result of which the railroads have been brought so completely under popular control as to seem now

somewhat in danger of falling outside the field of profitable investment, and hence unable to command the capital necessary for their development and maintenance. Relief from the oppression of vast combinations of capital is urgently demanded, and the disturbance of the public convenience through the disputes of labor and capital is becoming increasingly subject to adverse public criticism which finds expression in boards of arbitration and restrictive legislation.

Back of all these is a far deeper concern for the life of the people, and a determination to safeguard those interests which are common to all. Take, for example, the matter of public health and public morals. Closely connected with such service is that of the public parks and playgrounds commissions, which have done so much in recent years to provide wholesome recreation for those in the community who need it most. Within a decade, the movement for getting entirely rid of the saloon with all its vicious and corrupting appurtenances has proceeded so silently and swiftly that there is good reason to hope that a few years more may see it absolutely wiped out. The management of prisons is becoming more humane, and the establishment of juvenile courts, with their friendly probation officers, is another step toward the recognition of the duty which democracy still owes to those who are largely the victims of its own inadequacy. Of a similar nature has been the legislation abolishing child labor, all of which is a part of the whole great movement for conservation of all national resources. The day for the free exploitation of all natural resources is passing.

Thus it appears that, while the earlier stages in the development of democracy in the United States were characterized by an undue emphasis upon individual rights, and by a wide-spread tendency to exploitation, during recent years a great change has quietly been taking place in the spirit of the people, a change which looks in the direction of a corresponding emphasis in the future upon the duty of the individual as a citizen of the democracy, the duty of willing service and faithful cooperation for the welfare of all.

Real democracy must ever rest upon two great correlative principles, each of which is fully recognized and generally accepted: first, the right of every individual to life,

liberty, and the pursuit of happiness, without encroachment thereupon by any other individual; and second, the duty of the individual not only to respect this right of every other but also to join with all others in the whole-hearted endeavor to secure for all, those blessings which are the fruit of cooperative effort and can be secured only by such effort. Overemphasis upon the first principle leads to individualism or the exploitation of society by one or a few of its members; while overemphasis upon the second principle leads to socialism, the logic of which tends toward the subordination of the individual to society as a whole, and the possible restriction of individual initiative. Somehow the balance between these two extremes of democracy must be maintained in the administration of the commonwealth.

The maintenance of this balance requires a high average of intelligence, and wide diffusion of knowledge in the citizenship of a democracy. The problems regarding which the individual is called upon to express himself are often highly complicated. And he should at least be able intelligently to aid in the selection of men who are especially qualified to deal with them, and to give to them loyal and effective support when once they have been chosen.

But more is demanded than mere intelligence. Some of the most intelligent have turned out to be the worst citizens. A true democracy involves the voluntary subordination of individual interests and desires to the requirements of social welfare. In a growing democracy this will be increasingly true, which means that more and more exacting standards of behavior must constantly be imposed upon the individual by society. A recent writer has said,[1] "Democracy has assumed an express responsibility for the achievement of the stupendous task of making this world a better place in which more human beings will lead better lives than they have hitherto had an opportunity of doing. It will never succeed in making better men and women, unless an unprecedentedly large number of citizens seek to be better men and women." This is something which cannot be brought about by legislation or the application of external force. Real democracy is the resultant of forces which are within the life of the individual, forces which are spiritual and religious in their nature.

[1] Herbert Croly, *Progressive Democracy*, 406.

At the heart of democracy there must be faith, the same kind of faith which is attributed to Abraham when he went forth, not knowing whither he went, but seeking a better country, that is, a heavenly; the same kind of faith which made the Protestant and the Pilgrim. It is the free spirit of the pioneer rather than the plodding submission of the subject, that is characteristic of democracy. To quote again the words of the writer just referred to,[1] "A democracy becomes courageous, progressive, and ascendent, just in so far as it dares to have faith, and just in so far as it can be faithful without ceasing to be inquisitive." And this faith must be a faith in the possibilities of human nature, in the development of individual and social values, rather than in the accomplishment of specific results. Such a faith "means the assumption of large risks, and the making of large sacrifices," risks and sacrifices which the new demands laid upon democracy by recent developments of world-wide significance will more than ever require of the Christian churches of America.

III. THE CHALLENGE OF DEMOCRACY TO THE PROTESTANT CHURCHES OF AMERICA

It has not been easy for a composite people like those of the United States, whose sympathies are naturally divided, to analyze calmly the causes which led up to the war, to estimate justly the issues at stake, or to interpret correctly the trend of events. It has been perplexing to find Great Britain, the most democratic of European nations, allied with Russia, the most autocratic and illiterate, as against Germany, whose achievements in science and industry have been so extraordinary. Again, it has seemed strange to see Japan entering the war on the side of Russia, her recent enemy. It has been said that the issues at stake are the issues of democracy, but the intricacies of the argument are not always easy to follow. On the other hand, it has been asserted that the issues in this war are not so different from those of previous wars, the struggle for possession of strategic position and the securing of national advantage.

But whatever may have been the motives behind the war, it is certain that the nations who have done the fighting have undergone the severest kind of discipline, a discipline which cannot but result in a more intense feeling of na-

[1] *Progressive Democracy*, 168.

tionality in each of these peoples, a clearer conception of the ideals for which nationality is the symbol, and a deeper loyalty to these ideals. There is bound to be a closer understanding between all classes of citizens as they share in the terrible democracy of the battlefield; a more intimate understanding also between those nations which have fought shoulder to shoulder as allies in a common cause, which ought to facilitate a larger degree of peaceful cooperation between them in the future. Even between those nations which have opposed each other, there is likely to be a feeling of increased respect, for, irrespective of results, the costs have been so stupendous that each side must recognize and admire the genius and valor of the other. Thus, from the crucible of war there is likely to be gained a clearer conception of values or ideals, a more intense loyalty, a spirit of comradeship and cooperation, all of which are essential to the spread of real democracy. The main question is whether, in the final analysis, these values shall be interpreted in terms of individual freedom or in terms of governmental supremacy and of centralized force.

This war has tried the soul of America as well as the soul of Europe. Through all the terrible days, the United States has been confronting a great moral problem; the problem involved in attempting to maintain its honor as a neutral nation and remain true to its democratic ideal, while at the same time profiting by the world's misfortune. The question has been, will America declare herself—not so much with reference to sides in the conflict, as with reference to her ideals. "America first!" was the answer—an answer, however, far easier to formulate in words than to interpret consistently in action. The call has come, summoning the people to a new patriotism, bringing a challenge to American citizenship. Has America, then, anything worth sacrificing for? Are there values here, ideals, which not only have cost precious life, but are worth such price again to maintain? The United States has professed to be eager to render service, a world service. Is she ready for it; is she fitted for the task? Surely not while those things which the world sees as most characteristic of America are her sordid commercialism, her boastful egotism, her selfish individualism. If she aspires to perform some really noble task, she must first of all be true to herself. Out of the raw

and uncouth mass of American strivings must somehow be disclosed an ideal, beautiful, lofty, and worthy to command the devotion of the world's chastened spirit.

There is some danger lest the summons of the new patriotism, "America First!" be interpreted too narrowly and degenerate into a mere tool of the demagog. If the motive appealed to be self-interest, even though it be national self-interest, then we shall have merely a nationalized selfishness, the projection into the sphere of national life and relationships of the old spirit of individualism and self-seeking which has been too characteristic of American democracy. But as the time has come to reassert in the sphere of private life the obligation to work with equal diligence to secure the welfare of all, so now the United States as a nation must take its place among the other members in the family of nations, not as an isolated unit to strive to secure from this association merely such benefits as it can appropriate for its own use, but as a vigorous and willing sharer in the world's burden, a participant in the struggle to secure for all humanity everywhere equal justice and opportunity.

As we have seen, if America is going to justify herself as a democracy in the eyes of the world and of her own people, she must have faith, a faith that means "the assumption of large risks and the making of large sacrifices." Still more is this true, if she is to be a participant in the conduct of the world's affairs, a contributor toward the solution of the world's problems. Such a faith is something more than the glorification of a particular form of government, or devotion to a particular political program. It is the kind of faith which is loyal to an ideal, an ideal in which are comprehended all those things which to the free man are of most worth; justice, opportunity, unhampered initiative, and the joy of working together for the common good. It is a faith both reverent and humble, ackowledging its dependence upon God, looking to him for guidance and insisting upon the right of every man to immediate approach to God. But it is a faith which is saved from arrogance by the firm conviction of the essential unity of human nature and by the belief that the highest and most enduring satisfactions are attained by any one, only when he is working with others that all may accomplish for all men the will and

purpose of God. The real question, therefore, for America, as for any democracy, is this, "Can she instil such faith in the hearts of her citizens?"

Faith, in a democracy, is not propagated by governmental, or any other kind of authority. Laws are not the cause of progress; they merely register the advance already made under the compulsion of faith. The agencies most directly concerned in the fostering of such faith are the churches. Through their teaching office, the churches undertake to transmit to each new generation their heritage of faith, the story of the men of faith who have sought and found God and have tried to order their lives in harmony with his purposes, the writings and teachings of patriarchs, prophets and wisemen, the principles and ideals which have won recognition as of divine origin—in short, the background of ideas and feelings which constitutes the faith of any particular church.

The most venerable of the faiths largely represented in the United States is, of course, the Jewish. A religion based upon an immediate and intimate relation to God, and with a strong emphasis in its teaching upon righteousness and justice, Judaism possesses many of the elements required to-day by the new patriotism; reverence, loyalty to the laws of God, a virile and persistent faith. Nevertheless, the influence of the Jewish church in America, as a church, is confined largely to the members of the Jewish community. Within these limits, its influence may be said to be helpful to the cause of democracy.

The autocratic system of the Roman Catholic Church is, on the other hand, the antithesis of democracy. As an institution, it not only does not teach democracy, it does not believe in democracy. It does not believe in the immediate approach of the individual to his God, but teaches that approach must be made through the person of a mediator, the priest. It does not believe that the individual can be trusted to assume directly for himself the responsibility of ascertaining what the will of God is, nor of formulating for himself a program of conduct. The church assumes that responsibility for him, and the individual must accept its teaching and conform to its program on pain of being denied the satisfactions which the church has to offer in its sacraments. According to its theory, man is

not safe, society is not safe, except as it yields implicit and unquestioning obedience to authority, the authority of the church as expressed through the utterance of the supreme and infallible pontiff. It is evident that an institution which embodies such a conception of religion can hardly be in sympathy with the kind of individual freedom for which true democracy stands. America can hardly depend upon the Roman Catholic Church to supply the kind of teaching and influence which make for democracy.

The responsibility for this teaching task falls mainly then upon the Protestant Churches of America. These churches, in their very variety of worship, creed, methods of work and organization, are an expression of the freedom which is characteristic of democracy. And while some lay greater stress upon the observance of the sacraments and the ritual of worship, and others lay stress upon the preaching function, in either case they are dependent upon the work of teaching, to raise up the church of the future. Still more necessary is it that this teaching function should be emphasized, if the Protestant churches are to meet their full responsibility as represented in the demands of the new patriotism.

We have traced briefly the growth of democracy in the United States. We have noticed the tendency to overemphasize individual rights in the interest of selfish advantage. We have seen democracy emphasizing again the duty of the individual to labor for the common welfare. For the securing of this welfare, for maintaining the balance between self-interest and the interests of the community; in short, for the successful working of democracy, we have pointed out the necessity for a high degree of intelligence in its citizenship. Hence, the American system of compulsory education.

But on the other hand, we have noticed that democracy, in order to meet the strain to which it is subjected in practise, must be permeated with another quality: idealism, faith, religion; a faith not only in democracy, but a faith in God which is free to grow and to express and to propagate itself in democratic fashion. Such a faith cannot do for democracy what it should, if there is any suspicion, on the one hand, that it is hampered by considerations of expediency or subserviency because of any dependence upon the

bounty of the state, nor on the other hand, if there is suspicion that it assumes to employ the sanctions of religion in such wise as to control the policies of a free government. Hence, the separation of church and state in America.

Again, we have seen why the country must largely depend upon the Protestant churches as possessing in pre-eminent degree those qualities necessary for building up the ideals of freedom, and for expressing and extending the freedom of the faith. This does not imply a disparagement of other churches; still less is it an endorsement of intolerance and sectarianism. The fact remains that the influence of the Jewish church is naturally limited to its own constituency, and that the genius of the Roman Catholic church is autocratic, not democratic. The strength of the Protestant churches lies in their freedom to discover, to appropriate, and to disseminate truth, while their apparent weakness lies in their divisions, these likewise an expression of their freedom. The question is, in view of the present critical situation in American democracy and in world relationships, can these churches find such a basis of common, cooperative effort as shall enable them effectively to teach the faith which is both Christian and democratic, and thus to discharge to the full their responsibility? Any plan of cooperative teaching effort must have due regard for the prerogative of the state in its work of education, for the churches themselves as interpreters of the truth, and for the actual moral and religious needs of children and youth in the conditions in which they find themselves to-day. At this point it will be instructive to consider what has been, historically, the relation of the church to education.

IV. THE TEACHING INHERITANCE OF THE PROTESTANT CHURCHES

Jesus was the embodiment of the ideals of democracy. He thought of God as a kind and loving Father, and of all men as his children. As a child of God, every person, however exalted or humble, was alike the object of God's care and solicitude. True life, as he thought of it, involved two things: an intelligent sharing of the life and work of God, and a sharing by men with each other of the good things which are God-given. To do this, one must know God, and every individual must be free to come to God, to

inquire of him, to commune with him, directly and immediately. And for the rest, God would hold each one responsible for his own life and for the use made of opportunity.

Jesus was preeminently a teacher. He had the spirit of the true teacher, the desire to expand, to *educate* the life of every person, to free it of its limitations and constraints. He taught with a peculiar power and authority, because he embodied in his own personality the things he undertook to teach. Indeed, we may say that Jesus anticipated pretty much all that has since been advocated in educational method and illustrated it in his own teaching; the importance of personality, the grading of pupils, the appeal to interest, the use of the story, the stimulation of observation by the laboratory method, the study and interpretation of facts, the use of questions, the organization of ideas, the development of the power of discrimination toward differing values, the enlistment of self-activity, the encouragement of initiative, and the providing of opportunity for motor expression — all these may be found, together with an earnest admonition not to neglect the child, in the teaching of Jesus.

The primitive Christian community was a democracy in miniature. Its members had caught the Master's spirit sufficiently to make them concerned for those outside and desirous that as many as possible should identify themselves with the kingdom before the King should return to replace the existing social and political order with the benign rule of the Messianic Age. At the same time, the missionary propaganda of the primitive church was thoroughgoing; those who were to be reckoned as members of the kingdom must be able to qualify as citizens; they must be acquainted with its ideals, accept its responsibilities, and order their lives according to its requirements. It was therefore imperative that these Christian communities should also become teaching centers, partly to maintain their own integrity and purity, and partly to accomplish the larger task of winning men for citizenship in the kingdom.

The members of the Christian communities needed themselves to be taught; first, to discriminate between Christian ideals and Jewish ideals, between the broad, democratic spirit of Jesus and the narrow, intolerant spirit

of the Pharisee; they needed to *see Jesus,* through the eyes of a Jew, but appreciatively, sympathetically. In the second place, the Christian communities needed to be taught to discriminate between the Christian life and the common life about them. Again, there was need of instructing the church to discriminate between Christian thought and other popular types of thought. Religion, on its intellectual side, was in danger of becoming a composite of Oriental beliefs —Persian, Indian, Egyptian, Babylonian—"a mythological and fantastic dress for the doctrines of Greek philosophy." The very controversies, therefore, to which the primitive Christian communities were exposed—controversies with Jewish ecclesiastics, with their pagan neighbors and fellow-citizens, and with the leaders of contemporary thought—threw them back upon the original story of Jesus and of the beginnings of the church, and compelled them to give to it a permanent form, which could be appealed to as authentic and authoritative, and could be utilized as the basis upon which to prepare the material to be used in teaching. Thus were developed the New Testament canon, the standards of thought which soon took shape in the form of creeds, and the standardized forms of government and worship.

But the church had a wider teaching mission than simply to instruct its own adult membership, necessary and important as that was. There was a duty also which it owed to childhood and youth. Not only must the church insure the perpetuation of its own life through the teaching of the young, but here in fact lay its most fruitful field for the enlargement of that life. The church came to this teaching work with perfect naturalness, for it found a model close at hand in the schools connected with the synagog. Provision was therefore made in every local church for instruction.

The foremost minds of the age gave themselves to this work of catechizing, and children of heathen parents as well as the children of the Christians were freely admitted to instruction. Among others were such names as Clement, himself a great teacher and trainer of teachers, and Origen, renowned as preacher, commentator, dogmatist, and especially as teacher. These men gave themselves to the careful study of the teaching work of Jesus and became remarkably

proficient in the use of oral and interlocutory methods. So large a place did this work of teaching occupy in the mind of the Christian church during these first centuries that, in spite of the fact that there were no missionary societies, no missionary institutions, no organized efforts at missionary propaganda in the Ante-Nicene age, nevertheless, "in less than three hundred years from the death of St. John the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized."

In the endeavor, however, to reduce the message of Jesus to a body of definite teaching which should be free from admixture with alien elements, that message was unduly narrowed and constrained. In the effort to standardize the organization and the worship of the church, it was inevitable that its life should become externalized. Only thus was it possible to introduce into the life and thinking of mankind the leaven of the Christian message, but once introduced, it possessed within itself inherent qualities which in due time should set men fully free. In spite of all defects, Christianity was still an ethical religion, universal in its appeal, and anchored in the historic facts connected with the life and death of Jesus Christ.

The very success of the church during the first centuries had so alarmed the Roman emperors that they threatened its existence. There seemed to the leaders no alternative but to make terms with the empire and establish the church as a part of the empire, but, as Haslett remarks,[1] "in its attempt to Christianize the Roman Empire, the church was Romanized by the empire, and did not recover from this secularization for a thousand years."

Such as remained of the older intellectual life was taken up into the doctrines of the church. So far as it was realized that great stores of knowledge had disappeared, men consoled themselves with the thought that its value had been only temporal, while the duty of the church was to educate for eternal life. Great thinkers, among whom Augustine was preeminent, gave themselves to the task of elaborating this body of spiritual knowledge into a system. This devotion to theology was associated with a spirit of asceticism and other-worldliness, which led to the founding

[1] Haslett, *The Pedagogical Bible School*, 33.

of many monasteries. From the seventh to the thirteenth centuries these were the chief centers of intellectual life and education, though even here the instruction was meager enough, including generally, reading, writing, singing, and calculating the church calendar.

As the sphere of the church's influence widened and the demand for learning increased, schools multiplied. The monastic schools, at first designed to train novitiates, received also lay pupils. Their course of study was also enlarged and a graded system introduced, covering a period of seven years. Charlemagne opened the cloisters for the benefit of the people and attempted to introduce a system of compulsory education—a plan which failed of fruition for lack of teachers. Schools were established in connection with the cathedrals, primarily to train candidates for the clergy, but open also to lay youth. And there were guild schools and chantry schools, in charge of priests whose primary responsibility was that of a chaplain but whose spare time was available for teaching.

Between the eleventh and the fifteenth centuries occurred the series of movements known as the Crusades. The very antithesis of Christianity in many respects, they nevertheless exerted a tremendous influence upon civilization. These successive waves of migration, extending over a period of more than two centuries, brought together the peoples of Europe in new acquaintanceship. The rude tribes of the North were refined by association with races whose manners were superior to their own. Trade was stimulated, and men's minds were broadened by contact with the older art and learning. The impulse to travel was quickened by the discovery of the mariner's compass. This created a demand for more and larger ships. New cities sprang into prominence as centers of wealth and of influence. About the middle of the fifteenth century Copernicus published his great work, *De Revolutionibus Orbium,* which lent a new romance to voyages of adventure and discovery. In 1492 the New World was discovered.

This broadening of horizon gave a new sense of power and created new interests. There was a demand for knowledge and for books which the invention of printing soon enabled men to satisfy. Groups of students congregated in the larger centers, attracted by the personality of great

scholars like Abelard. Universities sprang up all over Europe. Migratory students and mendicant friars carried the new learning into remote villages, and discussion developed great dialectical skill. Men grew more tolerant and became skeptical of tradition and restive under authority, while the introduction of gunpowder placed in the hands of the humbler elements of society the means for the overthrow of feudalism and the assertion of their rights.

Meanwhile, lines of cleavage were opening between ecclesiastical and state authority, between "profane" and Christian learning, between the spirit of imperialism and the spirit of freedom, between elaborate and formal worship—which was often found in association with the most corrupt morals—and a sincere and simple-hearted piety.

The followers of Peter Waldo, expelled from Lyons because of their criticism of the corrupt clergy, traveled through southern France preaching and teaching, distributing translations of the Bible as they went. Scholars, like Erasmus, whose fame as a classical scholar was unprecedented, clearly recognized the need of a spiritual revival and believed that this could be brought about through instruction, especially in the scriptures. He advocated a return to the Greek and Hebrew and published the first critical edition of the New Testament. He found fault with the clergy for inattention to their duties, interest in secular matters, voluptuous habits, laziness, ignorance, and superstitution. Wycliffe challenged the doctrines of the Catholic Church and devoted himself to translating the Bible into the vernacular. In Bohemia, John Huss attacked the church upon practical as well as doctrinal grounds, for which he finally suffered martyrdom. The Brethren of the Common Life, of whom Thomas à Kempis was one of the earliest leaders, carried on a work of education among the poorer classes, living a simple communistic life, like that of the primitive church. Thus, in the midst of an expanding knowledge there was a groping after a simpler type of religious faith and worship, a more immediate approach to God, a more intimate acquaintance with the scriptures, a more genuine life, and a truer freedom.

When Martin Luther nailed his ninety-five theses upon the church door at Wittenberg he could hardly have realized how tremendous would be the upheaval which was to fol-

low that act. Himself an Augustinian monk, intensely religious and weighed down by a deep sense of guilt, he had given himself to the study of the writings of Augustine and came to the conclusion that salvation and the assurance of forgiveness were to be obtained only through faith, through the direct approach of the individual to God. This repudiation of sacerdotalism and reassertion of the primitive Christian conception of individual privilege and responsibility in religion involved not only radical readjustments in the conduct of the church; it involved also a system of popular education, to enable every man intelligently to assume and faithfully to discharge his full responsibility. Luther perceived this necessity and often touched upon the subject in his writings. He gave himself with indefatigable energy to the translation of the Bible into the common speech, in order that it might be accessible to all. The publishing of this translation and of controversial literature stimulated an interest in reading and created a demand for schools. Luther believed, however, that the scope of education should be broadened to include the classics, Hebrew and Greek, and also history, mathematics, physical exercises, singing, and the practical arts.

The Reformation movement was aimed at the abolition of ecclesiastical authority. Luther, therefore, advocated that the responsibility for popular education be laid upon the state. His argument is based upon the fact that education is essential to the public welfare: the welfare of the state "does not depend alone on its treasures, its beautiful buildings, and its military equipment, but upon its having many polished, learned, intelligent, honorable and well-bred citizens, who, when they have become all this, may then get wealth and put it to good use . . . . The world has need of educated men and women, to the end that the men may govern the country properly, and that the women may properly bring up their children, care for their domestics, and direct the affairs of their households." It was this vital concern in education which justified the state in exerting its authority to compel its children to attend school. "I hold it to be incumbent on those in authority to command their subjects to keep their children at school. If they have the right to command their subjects, the able-bodied among them, in time of war, to handle musket and

pike, to mount the walls, or to do whatever else the exigency may require, with how much more reason ought they to compel the people to keep their children at school."

Neither was Luther blind to the responsibility of the home and the church for providing religious instruction. He prepared two catechisms, a larger and a smaller, as helps to religious teaching. He believed that parents were responsible for the training of their children in habits of reverence and respect and in Christian conduct. He felt that teaching ability and experience should also be a prerequisite to the holding of the office of preacher or bishop.

The actual working out of his plan for popular education was left to his friend, Melanchthon, who drew up, in 1528, the "Saxony School Plan," the first step toward a school system under control of the state. Melanchthon has been called the preceptor of Germany, and it is said at his death there was scarcely a city in all Germany which had not modified its schools according to his direct advice, and scarcely a school of any importance which did not number among its teachers some pupil of his. Like his master, Melanchthon labored at the University of Wittenberg, which was founded in 1502 as the first university of the new learning and became the center of Protestantism. Other universities in Germany threw off all allegiance to the Pope and became centers of Protestant influence. Marburg, Königsberg, Jena, Helstadt, Dorpat, were all added during the century. On the other hand, seven Roman Catholic universities were founded within the German states and exerted a reactionary influence. Thus did the controversialists of the Reformation period seek to perpetuate their doctrines through the teaching of the schools and universities, for the Jesuits had already undertaken to combat the influence of the Reformation by its own methods and had established large numbers of elementary schools for the propagation of Roman Catholic doctrines. Two things, however, had become firmly impressed upon the minds of men by Luther and his followers; the right of the individual to freedom in religion, and the right of every child to education, with the implication that the responsibility for providing such education rests with the state.

Attention has been called to the two convictions established in the thinking of the American people; first, the

children of the nation must be educated by the nation; and second, this education must proceed in such manner as not to interfere with freedom in religion. These two cardinal principles are our direct inheritance from the Reformation. Whatever differences are apparent between the systems of popular education in America and Germany to-day may be attributed in part to the divergent trend in the development of democracy and of religion in the United States.

V. SOME PROPHETS OF MODERN DEMOCRACY AND THE NEW EDUCATION

Forces were released by the Reformation which gave new impulse to the movement for democracy and changed radically the aim and methods of education. The interests which now commanded attention were all liberating interests. Scholasticism was deductive, analytical, logical. Nevertheless, it cultivated the powers of memory, developed skill in argument and accuracy of statement, and awakened an appreciation of learning. The Renaissance was a movement toward individualism, emphasizing the Greek idea of culture and the importance of knowledge as a means to freedom. Men everywhere grew restive against authority and restraint. In the north of Europe this spirit, finding expression in the exaltation of individual judgment and the defiance of the authority of the church, inaugurated the Reformation.

Through travel and the observation of nature the field of knowledge broadened. Kepler, Galileo, and Harvey all lived in the latter part of the sixteenth and the beginning of the seventeenth centuries. Newton worked out the law of gravitation soon after. At about the same time Francis Bacon was urging men to lay aside their presuppositions and to make real contributions to knowledge by the observation of facts and inductive reasoning. The human mind was beginning to assert itself and those in authority were thrown upon the defensive.

While the Catholics and Protestants were engaged in the Thirty Years' War, Comenius, a Moravian, banished from his native country by the Catholic Austrians, was quietly elaborating a new theory of education. His attempt at an encyclopedic organization of all knowledge in *The Great Didactic* stimulated an interest in research. Comenius sought to annex to

religion the other recently explored fields of knowledge and to utilize them in securing the mastery of natural forces. He held "that man is naturally required: (1) to be acquainted with all things; (2) to be endowed with power over all things and over himself; (3) to refer himself and all things to God, the source of all." Thus the aim of education became, to his mind, the complete development of man as a rational creature, and he argued that elementary education should therefore be made universal and compulsory. His was a far broader conception than the one then generally current, that education was necessary in order that one might be able to read the Bible. The center of gravity had shifted from subject matter to personality, while religion still occupied the central place in the development of the person.

Comenius also made distinct contribution to the organization of education. His great principle was that of adaptation; education should be adapted at each stage to the age and capacities of the child. Not only was it the purpose of education to develop personality, but four distinct stages of childhood were recognized in his scheme: infancy, childhood, boyhood, and youth. To meet the needs of different ages he would have graded text-books, present subjects concretely, use objects illustratively, and would have the pupils memorize only what had been explained. Comenius tried to economize time by encouraging regularity of attendance, the setting apart of the best part of the day for teaching, and the substitution of class for individual instruction. Gentleness he would substitute for force, abolish corporal punishment and appeal to the natural interests of the pupil. The theories of Comenius did not produce any great immediate change in educational practise, although his text-books proved widely popular.

John Locke rendered a great service at this time by applying the methods of observation to the processes of the mind and thus laying a basis for the science of psychology. Believing that knowledge is derived through reflection upon experience, and that the elements of thought are sensations arising from contact with physical forces or stimuli, he argued against accepting statements at face value, merely upon authority. This principle he applied in the fields of government, religion, and education. The English Revolution of 1688 overthrew in England the theory of the divine right of kings and established a representative Parliament. Locke justified the

Revolution, and at that time of bitter sectarian jealousies pled for a more liberal spirit in religion.

Locke's theories on education were mainly set forth in two of his works, *Some Thoughts Concerning Education* and *The Conduct of the Understanding*. Locke conceived of the human mind as a blank to begin with. Development comes through discipline, the thwarting of natural instincts and tendencies, and the building up of habits. The ideal, "a sound mind in a sound body," is to be attained through physical, moral, and mental discipline, which are to secure vigor of body, virtue, and knowledge. While he laid especial emphasis upon the importance of virtue, he also affirmed that religious instruction is the foundation of virtue. He made a clear distinction between instruction and education, defining instruction as the method of education. Locke considered learning the least part of education. The purpose of intellectual education, he declared, is not primarily to acquire knowledge, but to train the mind in certain habits. He discerned in particular subjects of study characteristic values. Notwithstanding his conception of education as discipline, Locke would not make it irksome. He believed in utilizing the child's natural activities, especially the play tendency, and would have study a sport and recreation, not a task. According to Locke, therefore, education is not to be valued primarily as a means of religious propaganda, nor because of its *content*—least of all for its inculcation of theological doctrines—but because of the disciplinary nature of the *process* in its effect upon the moral character of the individual.

During the eighteenth century, religion as represented in the Roman Catholic Church in France had developed an elaborate ceremonial, but had ceased to exert a strong influence in the life of the people. Many of the priesthood were immersed in secular affairs and led lives of open immorality. The opposition of the church to important discoveries and its failure to keep pace with the development of science alienated the educated classes and brought religion into contempt. The court life under Louis XIV had become formal and artificial. The centralized government was in the hands of an absolute king, who had destroyed the powers of the nobles and reduced them to a body of parasites whose actions toward each other were governed by an elaborate system of rules of etiquet. "The dancing master was the most important factor in the

whole educational situation. His function was to make little children into young ladies and gentlemen as expeditiously as possible." [1] It was a kind of life "in which everything that was spontaneous, emotional, natural, childlike, was eliminated in favor of indifference, artificiality, and polite formality." These ideals prevailed, not only at the French court, but also in the life of the well-to-do, in the middle class, and even among artisans. They were widely copied in all parts of Europe, especially in Russia, Germany, England, and, to a certain extent, were affected also in America.

The reaction against this extreme formalism came partly through the movement commonly known as the Enlightenment, of which Voltaire was a brilliant exponent. This movement was opposed to all forms of tyranny, superstition, and hypocrisy, and sought to secure individual freedom through the emancipation of the intellect. There was a profound belief in the right of the individual to exercise his own judgment, unhampered by the beliefs and superstitions of the church and the traditions of society. An overemphasis upon this right, however, led to social anarchism, atheism, and indiscriminate attack upon the very foundations of all institutions through which authority is exercised. Moreover, the leaders of the movement were selfish and contemptuous of the lower classes, whom they believed incapable of being educated and hence not amenable to reason. It was believed that society might be brought under the control of reason, through the culture of the few. Thus the movement tended to become aristocratic, substituting a new aristocracy of reason for the older one of family and official position.

Against the dead formalism in church and state, on the one hand, and this cold rationalism with its unconcern for the masses, on the other, Rousseau hurled his passionate protest. Born in Geneva eight years after the death of Locke, indulged in childhood, he developed into a weak, sentimental, highly emotional nature, utterly undisciplined and with strongly vagabond tendencies. His character has been described as "an extraordinary combination of strength and weakness, of truth and falsity, of that which is attractive with that which is repulsive." [2] Nevertheless, he exerted an immediate and far-

[1] Parker, *The History of Modern Elementary Education*, 170.
[2] Monroe, *A Short History of Education*.

reaching influence, due in part to his deep, reverential love for nature and his sincere sympathy with the common people, but also to his ability to clothe his ideas in forceful and popular language. Assuming that "everything is good as it comes from the hands of the Author of nature, but everything degenerates in the hands of man," Rousseau elaborated his doctrine that nature is to be studied and followed. He would have society get back to nature and live the simple life.

His ideas on education, set forth in the form of a romance in the philosophical essay, *Emile,* turned the attention toward child study. While his contemporaries were treating little children like miniature men and women, Rousseau asserted the right of the child to be understood. He argued that the point of view of education should be determined by the nature of the child's instincts and capacities. Nature is to be allowed to develop a pure character. The child will learn from experience what things are wise and good, and will learn economy through his own failures or successes. Rousseau distinguished four distinct periods in child development; from birth to five years, from five to twelve, from twelve to fifteen, and from fifteen to twenty. The first period is to be devoted to physical development and was to be spent in the open air, free of all restraint. The second period is to be devoted mainly to sense-training, and to the discovery of natural laws through experience. During the next three years the emphasis is to be upon intellectual training, to be carried on in closest contact with nature, and to be limited to those things only which are useful. Rousseau recognized the significance of the social instincts appearing in adolescence and urged that at fifteen the pupil be placed for the first time in direct contact with man, in order to expand the horizon of his interests and to develop his moral and religious nature.

In spite of much that is extravagant and contradictory, certain things stand out clearly in the thinking of Rousseau. There is, in the first place, a certain reverence for the personality of the child; the teacher is to come to the child as a learner, not as an autocrat; he is to discover in the child the purpose and intent of nature and become a fellow worker with nature in accomplishing that purpose. The teacher must discern and follow the order of development in the child, must provide appropriate activities, must utilize curiosity and interest as motives, must direct the powers of observation and reason-

ing, and connect these processes with motor activity. Throughout, the attitude of the teacher toward the child is that of a friend and a guide. The child's judgment is to be trained through exercise and is not to be vitiated or perverted by premature memorizing of words and symbols. He is to be taught scientific investigation at first hand and encouraged to self-expression through drawings. Rousseau believed religion to be an affair of the inner life, expressed in inward worship and in love to fellow man, but the theological aspects of religion he regarded as unsuited to children.

Among those who came under the spell of Rousseau was the Swiss reformer, Pestalozzi. Living at a time (1746-1826) when revolution was the frequent remedy for social ills, Pestalozzi was profoundly convinced that social and political reforms were to be brought about by education—not the current education, but an education new in purpose, based upon new principles, conducted in a new spirit and according to new methods. It was he who first compelled the public to appreciate the position that education is to be considered from the point of view of the developing mind of the child, and that the true basis for education must be experimentation rather than tradition. Many of his own ideas and suggestions are the result of experimentation. Probably Monroe[1] is right in thinking that this is the reason why "this man who did not begin to teach until fifty years of age, and who, from a practical point of view, failed in every enterprise he undertook in his long life, after all has had more influence than any other one person in the educational progress of the nineteenth century."

Pestalozzi's warm human sympathy and deeply religious spirit pervade his statements regarding the work of the teacher:

> In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into unison, and build up humanity in the image of God. The education of man is a purely moral result. It is not the educator who puts new powers and faculties into man and imparts to him breath and life. He only takes care that no untoward influence shall disturb nature's march of development. The moral, intellectual, and practical powers of man must be nurtured within himself and not from artificial substitutes. Thus, faith must be cultivated by our own act of believing, not by reasoning about faith; love,

[1] *A Short History of Education.*

by our own act of loving, not by fine words about love; thought, by our own act of thinking, not by merely appropriating the thoughts of other men; and knowledge, by our own investigation, not by endless talk about the results of art and science.

Pestalozzi felt that he had in the new education a means of elevating the common people out of their ignorance, squalor, and misery into the full enjoyment of their privileges, the full exercise of their powers—a status to which all should rightfully attain. He believed that it was the business of true education to develop the elements of power which God had implanted in each individual by furnishing, in carefully selected and appropriate order, the elements of experience needed for their natural exercise.

This idea of education as organic development led to the more careful analysis of subject matter and to the endeavor to present first the more simple elements, proceeding inductively toward a mastery of the more complex. It brought a new spirit into education, for Pestalozzi conceived of the schoolroom as a transformed home, similar in its relationships and purpose, and pervaded by an atmosphere of sympathy. And it gave new promise to the movement for universal education as a means of uplifting society and promoting human welfare.

Pestalozzi, however, lacked the ability to formulate a clear and logical philosophical basis for his ideas. Herbart succeeded to this task, and found that basis in a unified mental life and development. Agreeing with Locke in making virtue the chief end in education, he believed that this end will best be realized by keeping in mind the Greek ideal of a liberal education as a many-sided development. This he set forth in his doctrine of interest, which, according to Herbart, denotes that kind of mental activity which it is the business of instruction to arouse, and which becomes a permanent result of education.

Interest means self-activity. The demand for many-sided interest is, therefore, a demand for many-sided activity. But not all self-activity, only the right degree of the right kind, is desirable; else lively children might very well be left to themselves. There would be no need of educating or even governing them. It is the purpose of instruction to give right direction to their thoughts and impulses, to incline these toward the morally good and true. Children are thus in a measure passive. But this passivity should by no means involve

a suppression of self-activity. It should, on the contrary, imply a stimulation of all that is best in the child.[1]

This theory of interest led, first, to an analysis of subject matter and to its classification in terms of interests. As a consequence, Herbart restored to the curriculum historical and language studies, which Rousseau and Pestalozzi would displace with science. Again, Herbart developed more fully the principles of method in teaching, emphasizing especially the use of interests as means of gaining and holding attention, the necessity of adapting instruction to the pupil's past experience and present frame of mind, the methodical treatment of facts in the presentation of the subject matter of instruction, and the interrelating of subjects in such a way as to influence the pupil's behavior. Thus he gave precision and definiteness to Pestalozzi's idea of education as a means of securing a better type of conduct, although he lacked the emotional qualities and intense human sympathy which gave to the work of Pestalozzi such a strong social appeal.

It was Friedrich Froebel, a contemporary of Herbart and an enthusiastic follower of Pestalozzi, following in the footsteps of Rousseau, who organized his school training around a series of activities, though he differed from Rousseau in making these social from the beginning. Of a deeply mystical, religious nature, he held that "in all things there lives and reigns an eternal law" and that "this all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence eternal unity. . . . . This unity is God. All things have come from this divine unity, God. . . . . In all things there lives and reigns the divine unity, God. . . . . The divine influence that lives in each thing is the essence of each thing." [2]

To Froebel, everything in nature was an expression of this unity, and all objects symbolic of the Deity. His love for nature and his interest in the analogies between physical and spiritual phenomena led him to make large use of symbols in his teaching. His life was devoted to the teaching of very small children, for whom he founded the kindergarten, based

[1] Herbart, *Outlines of Educational Doctrine.* See Parker, *Modern Elementary Education,* 389.

[2] Friedrich Froebel, *The Education of Man.* See Parker, *Modern Elementary Education,* 433.

upon the child's instinctive love of play and seeking through the guidance of the play instinct to develop in the child the ability to construct, to invent, to speak, and to be thoughtful for others. In the work of Froebel, the vision of Rousseau and of Pestalozzi was realized. In his hands the schoolroom became a home, pervaded by an atmosphere of gentleness and love, a place not of harsh repression but of joyous activity, spontaneity, and continual discovery. Here teachers are not task-masters but companions and friends, and all alike are children of God, reverently seeking a deeper knowledge of him and his ways in all his works and striving to express his will toward one another.

All these men were prophets, catching visions of a new day, in which the individual should not only be free to develop and express his personality, to find and to worship God in his own way, but should also find himself surrounded and supported by his fellow men, helping him to appreciate and appropriate all the heritage of thought and learning and idealism from the past and uniting with him in the discovery of still other truth with which to enrich life in the future. *The Great Didactic* of Comenius, Locke's theory of discipline and virtue, Voltaire's exaltation of the reason, Rousseau's cry "Back to Nature," Pestalozzi's faith in the educability of the common people, Herbart's doctrine of interest, and Froebel's discovery of the value of play—all these were waymarks of progress toward a real democracy in which the state should stand as the expression of a common sense of responsibility while education became synonymous with opportunity, with the Christian church as an inspiring force behind them both. It was not until the nineteenth century, however, that their dreams began to take shape in carefully constructed systems of education on a national scale. The way needed to be prepared through revolution and the overthrow of feudalism and absolutism for modern democracy and the new education. The English Revolution in 1688, the American Revolution in 1776, the French Revolution in 1789, are all milestones in this progress. Some of the characteristic forms of educational organization as created by modern democracy, especially as they reveal those tendencies which concern religion and the relation of the church to education, may now invite our attention.

VI. TYPICAL SYSTEMS OF STATE EDUCATION

1. Germany

In view of the efforts of Luther and Melanchthon to promote popular education under the auspices of the state, it is not strange that Germany was in fact the first country to establish a state system of compulsory education. In the early part of the eighteenth century, though the energies of the nation were depleted by war, Frederick William I, by his own personal efforts, secured the establishment of over a thousand elementary schools in rural districts and in 1717 passed a decree making attendance compulsory wherever schools existed.

These policies were continued during the reign of his son, Frederick the Great, under whom religious toleration and freedom of thought and speech were promoted. Actively interested in the advancement of science, he surrounded himself with the foremost scientists of Europe, among whom Voltaire was a brilliant example. Rousseau's influence also was felt in Germany through such educators as Basedow and Salzmann. In 1763 he issued the General Code of Regulations for Rural Schools, from which it is customary to date the Prussian elementary school system. This code required the attendance of all children between the ages of five and thirteen or fourteen, prescribed the course of instruction, including the principles of Christianity, reading, and writing, made provision for examinations and the orderly withdrawal from school, specified the hours of the school session, tuition fees, qualifications for teachers and officers of inspection. The execution of the law, however, was still left with the representatives of the church.

Shortly after the death of Frederick the Great, in 1787, the control of the schools was transferred from the church to a national Council of Education. The policy of state control became still more explicit in the Fundamental Legal Code of Prussia, adopted in 1794, in which a chapter was devoted to education. By this code all public schools and educational institutions were brought under the supervision of the state and made subject to its inspection, and such institutions might not thereafter be founded except with the knowledge and consent of the state. Attendance was made compulsory, and school support became a matter of general contribution. Religious instruction was provided, but children were not to be com-

pelled to receive such instruction against the will of their parents. It was recognized that Lutherans and Roman Catholics have equal rights, but no religious obstacle was interposed against school attendance. The principles set forth in the Legal Code have become constant and characteristic features of the German school system; state control, popular support, compulsory attendance, with religion as an integral part of the curriculum, yet with due regard for religious freedom.

After the defeat of Prussia in the battle of Jena in 1806, it became evident that a complete social reorganization was necessary. Accordingly, by royal decree, the feudal aristocracy lost its social and legal prerogatives, and reforms were introduced securing to every individual the full degree of prosperity which he was capable of attaining. A new system of compulsory military service was established, with promotions based on merit, and every effort made to promote industry and commerce. Under these measures wealth rapidly increased, the efficiency of the army was so greatly improved that within a few years Germany was able to render substantial assistance in the final overthrow of Napoleon, and the spirit of the people rose correspondingly. The middle classes became more and more influential. In 1848 constitutional government was established for the empire and parliamentary representation was granted to the people. During the latter half of the nineteenth century, the extraordinary industrial development of Germany has been accompanied by a growth of democratic feeling which has found expression through the social democratic party. During this time also there has been a steady development of national sentiment and self-consciousness, more intense, perhaps, than in the other countries of Europe. This nationalism is evident in the increase of militarism, in the repudiation of foreign influences in language and general culture, and in the movement for national efficiency. These are the outward signs of a deep-seated conviction that Germany is entrusted with a precious heritage of learning and ideals, and that the state is the institution through which these are to be safe-guarded, transmitted and advanced. In the eyes of the German people, the strongly paternalistic and autocratic attitude of the government is therefore justified, on the ground that the government is the agency responsible for securing the highest efficiency of all the people, for preserving to them their dearest possessions, and for protecting against exploitation the

socially inferior, the weak, and the disabled. Thus Germany, although maintaining a monarchical form of government, may be said to possess the spirit of democracy in the sense in which Dewey defines democracy, as primarily "a mode of associated living, of conjoint communicated experience" where the individuals of the nation consciously and intelligently participate in a great common interest. It is a democracy, however, which differs from the American type of democracy in being of the socialistic, rather than the individualistic type.

Out of this spirit of nationalism, this "participation in a common interest," this regard for German *Kultur,* springs the motive for popular education, the idea being that the state, as the external organization of the national life, should provide all members of the nation with the facilities for their moral and intellectual training. Paulsen distinguishes three periods in the history of German education during the nineteenth century. The first, an era of organization lasting for a generation, during which the system was perfected from the university down to the primary schools. This was followed by a period of stagnation coincident with the years of reaction and political revolution about the middle of the ceutury. The last period has witnessed a restoration of confidence between government and people and a renewed enthusiasm for education, "every increase of the intellectual and moral powers of the individual being regarded as a gain to the whole community."

The German system of education comprises three types of school: the *Volkschule,* extending through the twelfth or thirteenth year, the secondary school or *Gymnasium,* covering about nine years, and the university, with its varied opportunity for graduate and professional work. Prior to 1648 the primary school was an adjunct of the church; between that date and 1800 it was still largely under the direction of the church, though the state exercised its authority in the matter of attendance and gradually extended its scope of influence. Since 1800 the development has been marked and rapid. The *Gymnasium* also is a product of the nineteenth century, and the universities have assumed their present character during the same period.

In the years of depression following the Prussian defeat at Jena in 1807, the philosopher Fichte attempted to inspire the people to a new patriotism, declaring that the hope of the nation lay in the establishment of popular education according

to the methods of Pestalozzi, whom he had learned to know and admire in Zurich. As a result the government sent seventeen teachers to be trained in the school of the great Swiss educator. Paulsen attributes to Pestalozzi the determining of the aim of the elementary school, "the raising of each human being to the level of a free personality, intellectually as well as morally independent," and the finding of a way to attain this freedom, namely through the exercise of the individual's natural powers. The departure from mechanical methods of memorizing and repetition, and the substitution of methods designed to awaken and stimulate the mental powers and provide opportunity for their exercise, particularly the exercise of judgment and choice, was directly in line with Pestalozzi's doctrine. It was this development of a sense of freedom in choice, and of responsibility as constituting the essence of independence, which was the chief concern of the German people in the days following the French Revolution, as it was the main purpose of Pestalozzi to rouse the masses from their indolence and servility into free, self-respecting citizens.

The influence of Herbart is evident in the later development of the schools, particularly in the selection and arrangement of studies in the curriculum and in the methods of treatment and presentation. At first the work of the schools had been mainly confined to a study of the Bible, the memorization of hymns and scripture passages, and the learning of the catechism. To this end reading and writing were taught. Arithmetic, grammar, and geography followed. A new interest in historical studies and in nature study began to develop early in the nineteenth century. After the death of Herbart a movement began which was designed to apply his theories more thoroughly to the work of the primary schools. The studies were classified as to their character-making value for different ages, their appeal to the interests of children and adaptability to their experience, and the sequence of studies was determined upon the basis of their relation to each other in the process of learning. The plan of a course in Biblical history, parallel to the course in German history, as worked out in the practise school at Jena, will illustrate this tendency. The course began in the third year and proceeded as follows:

	Sacred History	German History
3d yr.	Patriarchs and Moses.	Legends of Thuringia.
4th yr.	Judges and Kings.	Niebelungen Tales.
5th yr.	Life of Christ.	Charlemagne, etc.
6th yr.	Life of Christ.	Middle Ages.
7th yr.	Apostle Paul.	Reformation.
8th yr.	Luther, Catechism.	Frederick the Great, Napoleonic Wars, etc.

A comparison of these two courses indicates also the progress in content from the more concrete, simple, external, and physical to the more abstract, complex, and spiritual, and in form from the more vivid, dramatic story to the more reflective and argumentative style.

The *Gymnasium* reflects in its very name the interest in classical studies which prevailed in the sixteenth century and afterward. The main subjects at first were Latin, Greek, and Hebrew. As greater emphasis began to be placed upon the vernacular, German and French were added. Mathematics, natural science, history and geography came soon after. During the nineteenth century a new curriculum was drawn up, in which four principal subjects, Latin, Greek, German, and mathematics were assigned places of equal honor.

The attempt to provide for all types of student led to an overcrowding of the curriculum, and there soon arose another type of school devoted to the requirements of modern life, with instruction in modern languages, natural science, and history. This institution was called the *Realschule,* and agitation commenced for recognition upon the same basis with the *Gymnasia.* A third type of school also developed, known as the *Ober-Realschule,* which developed out of an earlier trade-school and offered a course without Latin. Since 1900 the instruction provided by each of these three types has been regarded as of equal value, it being stipulated, however, that each shall provide a nine years' course, and the right being accorded to the different faculties in the universities to specify which type of school shall be recognized as furnishing the proper basis for a particular profession. As a further illustration of this principle of supplying differing types of school to suit varying needs, and as a result of the movement toward the elevation of womanhood, there has arisen a similar school for girls, the *Hoehere Maedchen-schule,* offering a ten years' course.

In all these schools, both primary and secondary, religious

instruction occupies an essential place. In the program of the secondary schools announced in 1824 the Minister of Education includes the following note: "Especially must the teacher of religious instruction not lose sight of the fact that he is, in behalf of the state, to educate his pupils to become true Christians; not to teach a kind of ethereal morality robbed of all deep significance, but he must develop a God fearing moral sentiment, which rests upon faith in Jesus Christ and on the well-founded knowledge of the truths of the Christian redemption." The same requirement appears in school schedules as recently as 1903 and 1907, it being distinctly stated that religion is an indispensible element in the character and training of every citizen, and that instruction in the word of God is essential to a symmetrical development. It is further suggested that such instruction is to manifest itself by confession, by an active interest in the life of the church, and by exerting a wholesome influence upon society.

While the scriptures are declared to be the center of instruction, it is stipulated that Bible stories shall be taught in the lower grades, and the memorizing of texts, hymns and of the catechism shall be grouped about these. In the middle classes stress is laid upon history, biography, and ethical teaching. The New Testament and church history are the principal subjects in the higher grades. As a result of this instruction, the pupil becomes familiar with the leading events, persons, and teachings of the Bible, and gains an idea of the church, its history, and the great leaders who played an important part in its development. Again, he becomes acquainted with a wide range of literature of the finest type, committing to memory its choicest passages and appropriating its lofty ideals.

In Germany, as in America, religious freedom is a fundamental principle. This is provided for in Germany by permitting the religious instruction to be given by teachers of different faiths, Protestant, Roman Catholics, or Jewish, to suit the preference of the parent. The teacher must, however, in each case satisfy the state, through examination, of his scholarly and teaching ability and of his special knowledge of the history and teachings of Christianity. The ecclesiastical authorities concur with the state authorities in the appointment of the teachers of religion, and representatives of the church have the right to inspect the instruction and make recommendations to the official provincial board.

This plan of providing religious instruction in state schools is not altogether satisfactory, even to the Germans themselves. While there has been a remarkable development of the curriculum and a thoroughgoing application of scientific method to the other subjects studied, in the case of the Bible and religious instruction it is sometimes maintained that traditional methods have been adhered to and traditional interpretations insisted upon which are out of harmony with views held and taught in the other parts of the curriculum. This results sometimes in a perfunctory attitude on the part of the teacher, or in serious perplexity on the part of the pupil. Furthermore, the insistence upon memoriter and catechetical methods often obscure the meaning and beauty of the material studied. The tendency is to make the teaching formal and doctrinal rather than fresh and concrete and vital. Interest is dulled by too frequent review of the same period of history and by too minute division of the instruction into subordinate parts. And while the great aim of education, as conceived by the state, consists in the development of the character and personality of the individual, the aim of religious instruction, as disclosed in the methods in use, seems to be to convey a certain amount of Bible knowledge and secure assent to abstract statements of doctrine. Thus, it is argued, the religious instruction as given at present tends toward artificiality and insincerity and religious indifference.

At the same time, sentiment does not yet favor taking religious instruction out of the schools. The conviction is strong that the splendid literature in the Bible and the lofty ideals of Christianity are a part of the birth-right of every individual. There is a tendency, however, toward a clearer definition of the real function of church and state in the nurture of the religious life. On the part of the school it is urged that more care be taken to secure as instructors persons who have character and personality and enthusiasm for religion, and that the instructor be left free to develop his instruction in harmony with his own convictions and ideas. On the part of the church, it is seen to be embarrassing for the church to require instructors to present church doctrines. This use of the authority of the state by the church to secure its own ends is held to be pernicious. But it is proposed that the more formal and dogmatic material be given over to the church to handle in its own way, and to hold the church

responsible for the development of the pupil's personal religious life.

Education in Germany during the last century has become thoroughly democratized. The influence of the universities has been wholly in this direction. Probably there is no country in the world where intellectual freedom is more highly prized and less interfered with than it is in Germany, especially in university circles. University students and professors are not only permitted but expected, to hold diverse and often conflicting views, the only condition being that the holder shall be ready at all times to defend his views in forceful and logical argument. In the search for truth no criterion is imposed other than the human reason, and since the founding of the university of Berlin in 1810 the ideal of all German universities has been to provide a place and facilities for free investigation into all fields of knowledge.

The church, on the other hand, is still more or less autocratic in Germany; the Roman Catholic Church, on principle. The various branches of the Lutheran Church, which avowedly owe their origin to the protest against autocracy in religion, are nevertheless themselves somewhat bound by tradition. While there is freedom of theological research in the universities, in the teaching of religion the same methods and the same formulations of doctrine largely prevail which were current in the sixteenth century. It is this contrast in the whole spirit and method of education, between literalness and dogmatism and discipline on the one hand, and freedom, adaptation, and interest on the other, which to-day negatives very largely the efforts put forth in religious instruction in the state schools of Germany.

2. France

Germany is an autocratic state with a democratic system of education. France has a republican form of government and a system of education that is autocratic. The German system makes for intellectual freedom, even though the state discourages and restricts the exercise of individual initiative. The French system is administered with a military precision which is likewise unfavorable to the development of individuality through education. In Germany, and particularly in Prussia, a very large proportion of the population is Protestant, but opportunity is given to Protestant and Roman Catholic

alike to supply the religious element in education. In France, three fourths of the population is Catholic, but so great has been the distrust of the attitude of the church toward the republic that since 1882 the teaching of religion in the public schools has been prohibited and since 1886 it has been required that all teachers in schools receiving aid from the state should be laymen. By the law which went into effect in 1902 many religious associations were obliged to abolish their schools altogether, under the provision that all associations must be authorized by the government, any deemed detrimental to be dissolved. Thus it appears that while France as well as Germany provides for popular education that is compulsory and free, the forms of educational organization in the two countries are very dissimilar.

The educational system of France is the product of a very recent and rapid development but is extraordinarily complete. The impulse toward this development came with the humiliating defeat in the Franco-Prussian war. The republic has felt it to be of the first importance to secure an enlightened citizenship, and has labored perhaps with more zeal than any other European nation for a wide diffusion of intelligence. In 1881-82 laws were passed making attendance compulsory and abolishing tuition fees. As a result, the proportion of illiteracy was reduced in seventeen years from 14.4 per cent. to 5.1 per cent. Every grade of education has been revolutionized, and the schools from the lowest grade, or mother-school, to the university have been closely articulated into a system directed by a strongly organized central power.

The type of educational organization in France is quite different from that familiar in the United States. In France, primary and secondary education do not form one continuous and progressive series but rather two distinct and parallel types of schools. The primary instruction extends over the period between the ages of six and thirteen, but this period may be extended below by the "maternal schools"—a composite of kindergarten and day-nursery—and above by extension courses, upper primary schools, and manual training and apprentice schools. In this way the period covered by the system of "primary" instruction may extend from three to sixteen years of age. "Secondary" education, on the other hand, begins at nine years and continues for nine years. This also has a preparatory section, covering the years between seven and

nine. That is to say, the primary school in France is not a preparation for the secondary school but is designed to fit pupils for agricultural, industrial, and commercial life. The secondary schools, on the other hand, are intended to prepare for university and professional life. The whole question of education is considered from the national point of view, and the system of education is one of the most highly centralized in the world, under the administration of the Minister of Education. Separate normal schools are provided for the preparation of teachers, who are all officers of the state and must pledge themselves, as normal students, to teach for at least ten years.

Since 1882, moral and civic instruction has headed the list of required subjects in the elementary schools of France and is as much an integral part of the curriculum as is arithmetic or any other subject. The program of moral instruction is very complete and represents the effort to find an effective and non-sectarian means of developing the ethical side of the child's nature in a system of popular education from which religion has been excluded. The time devoted to such instruction during the elementary and intermediate years, ages seven to eleven, is one hour a week; in the upper courses, eleven to thirteen years, one hour and a half a week. This time is divided into three equal periods and distributed over the week on alternate days, the instruction being given usually at nine o'clock in the morning. Appeal is made to the sense of duty rather than to the religious motive, although duties toward God are mentioned among those obligatory upon the individual. Creeds and catechisms are, of course, prohibited.

For the earlier years, seven to nine, the instruction consists in part of familiar conversations between teacher and pupils, in part of precepts, parable, and fables which are designed to build up moral standards in the pupil. In addition to these the teacher directs practical exercises which tend to put morality into action. Effort is constantly made, through observation of the character of the individual pupils, the enforcement of school discipline, appeal to the feelings and moral judgment, and correction of false motives, to stimulate and develop in the pupils a sensitiveness to moral obligations. Aversion to immoral conduct is awakened by encouraging the pupils to bring in from their own observation illustrations of the bad effects of drunkenness, idleness, cruelty, and other forms of vice.

On the other hand, it is attempted, through the contemplation of scenes of grandeur in nature, to arouse feelings of admiration and religious reverence.

During the next years, nine to eleven, instruction is made more definite and is concerned with the relations which the pupil sustains to society in its various aspects. Thus the duties of the child toward the members of the family, his duty in school both with respect to his attitude toward his teacher and toward the work assigned; his duty toward his country; his duty toward himself—cleanliness, temperance and sobriety; his duty as a member of the economic order—thrift, avoidance of debt; his duty toward other men—kindness, charity, justice, fraternity; and his duty toward God and God's laws as revealed in conscience and reason—the duty of obedience and reverence; all these are taken up in order. This instruction is followed, during the eleventh to the thirteenth years, by a still more detailed study of duties toward family, society, and country.

The text-books in use differ in method of presentation, some containing many quotations from literature illustrating the moral qualities to be taught. Others emphasize definitions or present the teaching in the form of summaries. The method of grading is also diverse, in some instances separate treatment being provided for the elementary and intermediate and highest divisions, following the divisions in the primary schools; in other cases all are combined in one text-book. Some authors provide a handbook for the teacher to accompany the pupil's text-book, suggesting additional material and methods for teaching. In general, there is a greater abundance and variety of text-books for the intermediate courses than for the elementary or higher courses.

From an examination of the text-books in general use, one gains the impression that while a large amount of material has been gathered together dealing with moral relations, it has been assembled primarily for reasons which appeal to the adult. Little attempt has been made to consider the interests of the pupil or to select those duties which suit his present need. Much of the material will never have practical value save for a small proportion of the pupils who happen to be engaged in some particular calling. The material is presented with too much of hortatory emphasis, with too little attempt to win the attention and cooperation of the pupil. It is expected that many of the statements and precepts will be memorized, and

to this end the compositions and illustrative material will prove helpful. There is almost complete absence however, of any provision to secure moral training. Indeed, as one has said, "France affords the anomaly of a program of moral instruction suited to a republic, and a school organization adapted to a monarchy. The teacher is expected to instruct his pupils in initiative and self-reliance, but the strongly centralized school-system forbids him to exercise either of these admirable qualities. And the discipline maintained prevents pupils from putting this teaching into practise. Personal dignity and self-respect are to be taught, but neither is possible in any high degree to the teacher, whose duties are so minutely prescribed that the Minister of Education at Paris can tell exactly what is being done at any given instant in every school in France. Both are hostile to the dominant spirit of French life—militarism."[1]

On the whole, it cannot be said that the results of the French system of moral education are entirely satisfactory. The list of duties prescribed in the official program is comprehensive and the machinery for carrying out the program is elaborate and impressive. The program, however, is defective in that it ignores the stages of child development, with their characteristic interests and needs, and furthermore in its inconsistency with the scheme of organization and administration. The text-books and methods of presentation are artificial and mechanical and tend to make the teaching perfunctory and lacking in vitality. In consequence, morals as taught in the schools of France may be regarded as a subject of study rather than as a course of training in conduct. This would seem to justify the conclusion that the results "appear pitiably insignificant when compared with the magnitude of machinery and effort which produced them."

France has been at great pains to exclude positive instruction in religion from its system of popular education. The state does not, however, altogether repudiate religion as a factor in education. On the contrary, it recognizes its right to such a place by leaving Thursday afternoons free for the imparting of religious instruction in the churches. The im-

[1] *Education and National Character,* Proceedings of Religious Education Association, 1908, 187-188, Myers, "Moral Instruction in the Public Schools of France."

portance of such instruction is thus implicitly admitted, but its nature and scope, its content and method, are left to the church to determine.

3. England

Notwithstanding its monarchical form of government, England is often cited as the best illustration of a democracy. It is said that in England there is a disposition to insist upon individual rights, so strong and so widely prevalent as to amount to a national characteristic, and at the same time a sense of obligation to serve the common welfare that is hardly less prevalent and strong. On the other hand, some of the mental attitudes which accompanied feudalism seem, to the American observer, to have been singularly persistent in English society. The proprietors of large estates, surrounded by a yeomanry more or less dependent upon their generosity and benevolence, have kept alive the distinction between those of "gentle" birth and the "common people," a distinction which is not wholly obliterated even to-day, in spite of the growth of industrialism and the movement of the population toward the city. If this stratification of society into classes circumscribes the area of freedom for a given individual and limits the scope of his initiative, it also safeguards his rights within that area, for any "gentleman" would scorn to exploit a weaker member of society or take an unfair advantage for his own personal profit.

England has an established church, the Church of England. Here, also, the spirit of individualism finds expression in the High Church, Broad Church, and other less pronounced tendencies. Furthermore, the adherents of the state church only slightly outnumber those of other communions, if at all. Roman Catholics are numerous and the non-conformist bodies include Methodists, Baptists, and Congregationalists, as well as Presbyterians, Friends, Unitarians, and others. The number of Jews is relatively small. As in other countries, education in England was in the hands of the church until very recently.

To the presence of class spirit and the prevalence of a strong religious sentiment has been chiefly due the fact that the history of education in England has been "largely a record of experiments." The movement for popular education was long retarded in England through the apprehension of the upper classes, lest education should turn out to be a dangerous

thing. In 1833 the question was under discussion as to whether the House of Commons should make its first grant, of £20,000, "for the purposes of education." Cobbett, otherwise regarded as a very progressive man, raised this vigorous objection: "Take two men, one that can plow and make hurdles and be a good shepherd, and one that can plow and read, and the first is the best man." He regarded the proposed grant as a movement "to increase the number of schoolmasters and mistresses, that new class of idlers." And for a long time after that, it was frequently charged that education was responsible for making the rising generation of workmen restless and discontented with their lot in life. Was not the scarcity of agricultural laborers and the decay of agriculture a direct result of the overschooling of laborers' children?

Another curious objection against the public support of popular education was that voiced by Disraeli, in 1839. He argued that "the individual should be strong and the government weak, and that to diminish the duties of the citizens was to imperil the rights of the subjects; that wherever was found what was called paternal government, was found a state education; that it had been discovered that the best way to secure implicit obedience was to commence tyranny in the nursery; that the truth was, where elementary instruction was left to the government the subject became a machine; that if the movers of the measure for a plan of national education persisted and succeeded, they would eventually find that they had revolutionized English character, and when that was effected they could no longer expect English achievements; and that he should oppose to the utmost of his power this rash attempt to centralize instruction." Such utterances from men eminent in English public life indicate the reluctance with which the government came to commit itself to the policy of appropriating money for educational purposes.

Objection against a national system of education was also brought by the Church of England, which regarded the movement as a direct attack, not only upon the church as an institution, but upon religion itself. This point of view found expression in statements like the following:

> All that is happening in the matter of education is a call to the church to put out her strength and to do valiant battle for her principles in the schools . . . . Our work is to teach children the facts of our religion, the doctrines of our religion, the duties of our

religion. We must teach them the facts of our religion that they may be intelligent Christians, not ignorant as heathens; the doctrines, that they may not be Christians only, but churchmen; the duties, that they may not be churchmen only, but communicants. This last, in fact, is the object at which we are uniformly to aim, the training of the young Christian for full communion with the church, and as preliminary to that, a training for confirmation. The whole school time of a child should gradually lead up to this . . .The time has come when probably the whole fate of the Church of England, humanly speaking, will turn upon the hold she may have upon the rising generation. Political changes are giving more and more power to the people. If the church has the people with her, she will be beyond all danger from adverse legislation. Let her, then, educate the children of the people in her principles.

At the same time, the education which the Church of England attempted to provide through its schools, and that which was provided through other agencies of a private and philanthropic nature, was inadequate. In the attempt to meet the existing need, there grew up a system of instruction by older pupil teachers, or "monitors," especially developed by Joseph Lancaster (1778-1838) and called by his name. These Lancasterian schools were rigidly graded and served for a time as a kind of substitute for a national system of schools. They had no conception, however, of the psychological aspects of teaching and no acquaintance with the ideals of education which were developing on the continent. The instruction was largely memoriter, formal and superficial.

When at last the argument for a national system of education could not longer be gainsaid, the movement was still delayed because of the difficulty of providing such education in a manner consistent with English ideas of religious liberty. Denominational sensitiveness would hardly permit the turning over to the state of the whole task of administering education, including instruction in religion, as had been the case in Germany. On the other hand, it was still less possible for England to follow the course of France and exclude religion altogether from a state system of education. England will have nothing to do with an education which is exclusively secular. The difficulty of providing a system of popular education which should include religion and at the same time avoid giving offence to denominational feeling seemed for a time insurmountable, and for many years little was ac-

complished toward the development of a national organization.

Previous to 1870 England, of all civilized countries, had the most backward and least effective educational organization. Since that date, considerable progress has been made in the extension of school privileges and the raising of educational standards, and the idea of free elementary schools and compulsory attendance is now firmly established in English legislation and practise. The foundation of the present system was laid in the passing of the Elementary Education Act of 1870, which required that each district should provide adequate facilities for elementary instruction. The Education Department was obliged to make a statement of what was demanded in each case. Where provision was not made voluntarily to meet these demands a school board was to be elected in the district, to provide, maintain, and keep efficient the requisite elementary schools. Children attending "board schools" were to pay a weekly fee to be determined by the board, which was, however, to be remitted in cases where parents were regarded as unable to pay. School boards were allowed, if they desired, to require compulsory attendance of all children between the ages of five and thirteen years, who were not receiving instruction elsewhere, unless these children had passed the standards of scholarship fixed by the local authorities, or were exempt under the Factory Acts. In 1876 the age of possible compulsion was raised to fourteen years, and it was enacted that children under ten years should not be employed at labor. In 1880 school boards were required to make attendance compulsory for all children under ten years of age. In 1889 the age was again raised to twelve years, and in 1900 it might be extended to fourteen years. In 1890 the payment of tuition fees in elementary schools was abolished. At about this time the Education Department was replaced by a Board of Education for England and Wales, including in its membership the Chancellor of the Exchequer.

In addition to the board schools, "voluntary schools" have also been generally maintained. These schools were largely under the control of the Church of England and were supported by voluntary subscriptions. The opposition of the Church of England to the establishment of board schools has already been referred to, and many gave of their time and money for the maintenance of the voluntary schools because of the fear that if these schools should be replaced by board

schools, under popular control, the schools would become not only nonsectarian, but "godless." Undoubtedly this attitude has had great influence with the managers of the board schools in securing for these schools constant and systematic religious instruction. The debate upon this question finally resulted in introducing into the Education Act the familiar "conscience clause" from which the following paragraphs are quoted:

It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday-school, or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parents belong.

The time or times during which any religious observance is practised, or instruction in religious subjects is given, at any meeting of the school shall be either at the beginning or the end of such meeting, and shall be inserted in a time-table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every schoolroom; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.

The school shall be open at all times to the inspection of Her Majesty's inspectors, so, however, that it shall be no part of the duties of such inspectors to inquire into any instruction in religious subjects given at such school or to examine any scholar therein in religious knowledge or in any religious subject or book.

No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school.

As the board schools developed, the voluntary schools complained that while they gave instruction to as many, or more, children than were cared for in the board schools, the funds received from subscription were not sufficient to enable them to maintain the standards of the board schools, which were supported by taxation. In response to this complaint, an act was passed in 1902, applying everywhere except in London, which swept away the old school boards and replaced them by education authorities empowered to provide for all the schools in their respective districts out of local taxes. Whatever schools receive such support are under the general supervision

of the local education authority, which is the county or borough council. An education committee, whose appointment is regulated by the same authority, has power to determine the secular education to be given in the public elementary schools, and to fix the number and the educational qualifications of the teachers. No school which fails to comply with the requirements of the education committee can receive a government grant. On the other hand, the managers of the denominational schools are allowed to determine the religious instruction given therein and the religious qualifications of the teachers. But a pupil need not attend such instruction against his will, and cannot be excluded from the school for religious reasons.

The Act of 1902 was bitterly assailed by the non-conformists, who were apprehensive lest the Church of England might exercise an undue influence in educational matters and who were further opposed to the principle of being taxed for the support of instruction which might possibly prove to be sectarian. In reply to this objection it was pointed out that the established church had provided practically all the elementary schools prior to 1870 and that an expenditure of £50,000,000 would be involved in providing new facilities for pupils in case the facilities already at hand in the voluntary schools should not be utilized.

By this time, however, another strong argument for the nationalizing of education was advanced. Owing to the growth of the industrial system, the development of commercial interests, and the pressure of competition, an insistent demand had arisen for wider diffusion of knowledge, and especially for industrial and technical education. This situation was made clear in an article by Sir John Gorst, shortly before the passage of the Act of 1902, from which the following extract is taken:

> Unless reform is very promptly undertaken, the English nation will be less instructed than the people of European states, of America, and even of our own colonies . . . . If it is true that the international rivalry of the future will be one of commerce and manufactures, the uninstructed nations will have to reconcile themselves to be the menial servants of the rest of the world and to perform the lower and rougher operations of modern industry; while all those which require taste, skill, and invention gradually fall into the hands of people who are better taught. If a race that aspires to exercise imperial influence in the world must possess knowledge as well as

courage, and intelligence as well as wealth, the people of England must be content to see the empire decline, unless other citizens of the empire take up the task for which the lack of public instruction renders the people of England unequal. It is therefore no exaggeration to call the state of public instruction in England an emergency. The danger is imminent. There is no time to lose. Teachers and schools cannot be created in a moment by act of Parliament. If all the authorities in England—the people, the parents, the churches, the county and municipal councils, the central government—get to work this day in earnest to improve public instruction, it would be years before the improved machinery could be got into working order and our public instruction brought up to the level of that which has for many years already been possessed by our commercial and industrial rivals.

The benefits anticipated from the nationalizing of education outweighed, in the judgment of Parliament, the dangers urged on sectarian grounds. Nevertheless, the problem of determining the relation between the board school and the voluntary school is but a phase of the larger problem of the relation of state education to religious education, and this larger problem still remains unsettled.

Not only did the Act of 1902 open the way for the unification and improvement of elementary education: one of its main purposes was to assure the support of secondary education out of the public funds. Previous to this time, secondary education in England had not been comprehensively dealt with. One of the chief reasons for this delay is ascribed to the fact that a false distinction had been prevalent in the popular mind, primary education having been thought of as being for the poor, who cannot pay for it, while secondary education was for the "middle classes" who can pay. Secondary education was therefore largely left to private institutions, conducted for profit, or to those supported by endowments. "But the new point of view is that it is the business of the State to keep open the ways of intellectual opportunity from the bottom to the top of the national system of education, in order to secure as much as possible of the advantage which accrues to the community from making the best of its great abilities, however humbly born." In accordance with this principle, the Act of 1902 authorized the education authorities to consider within their respective areas the needs of secondary education and to take such steps as seemed

to them desirable, after consulting with the Board of Education, to supply or aid in the supply of such instruction, being empowered to raise taxes for the purpose.

With regard to religious instruction, the provisions of the Act of 1902 were similar to those of the earlier act of 1870, providing that the council, in the application of money for school purposes, shall not require that any particular form of religious instruction or worship, or any religious catechism or formulary which is distinctive of any particular denomination shall or shall not be taught in any school *aided* by the council, and, on the other hand, that no pupil, on the ground of his religious belief, shall be excluded from the privileges of the school, or in any wise be discriminated against. Furthermore, it provides that no catechism or formulary distinctive of any particular religious denomination shall be taught in any school *provided* by the council, except where the council may permit, at the request of parents and scholars, the giving of religious instruction in the school otherwise than at the cost of the council. When so given, it must be under conditions prescribed by the council and in such manner as to give no unfair advantage to any denomination. The question of religious affiliation or attendance upon religious worship is not to be raised with any pupil as a condition of his being admitted to any school aided by a government grant; and the times for religious worship or instruction in the school are to be conveniently arranged for the withdrawal of any pupil who may not care to attend.

From this legislation it appears that England has now come to accept the principle that education is a responsibility of the state rather than of the parent or the church, and that the state must provide education, impartially and in all forms, for all its citizens. It still regards religious instruction, however, as an integral and necessary part of education and believes that the essentials of religious instruction can be so imparted as not to offend denominational sensibilities. This part of the program has met with opposition, on the one hand from the Established Church, which has taken the ground that it was in a position officially to determine the nature of religious instruction, and on the other hand from Non-Conformists who have objected to the appropriation of public funds for what they regard as denominational or sectarian teaching. The situation is the more complicated in England

owing to the fact that the schools are of two classes: those created by the state and supported by the state, and those created by private (church) initiative but now taken over and aided by the state.

VII. THE AMERICAN PUBLIC SCHOOL SYSTEM IN ITS RELATION TO THE CHURCHES AND DEMOCRACY[1]

The impulse toward popular education in the United States was first felt in New England and, as in Germany, it sprang from the desire to make the Bible accessible to all. But while the movement started in each country from the same root-idea, the course of subsequent development in the United States differed in some important respects from that pursued in Germany. These differences are perhaps mainly to be accounted for by the fact that the spirit of the Reformation reached America by way of England and Holland, and brought with it the flavor of Calvinism and the Puritan movement. These acquired characteristics considerably modified the conception of religion, the conception of the state, and the conception of the relation of education to church and state.

In England, the assertion of individualism in religion was perhaps less pronounced than in Germany. There was, indeed, violent opposition to foreign ecclesiastical authority, to monasticism and to formalism in worship. Opinion, however, was sharply divided between those who favored the maintenance of the Roman Catholic Church, those who would

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[1] Strictly speaking, the term, "American Public School System," is a misnomer. There is no national system of education in the United States in the sense that there is in Germany, France, or England. Although the national government has a Commissioner of Education, it has no direct administrative relation to the public schools, the control and support of which are left to the several state governments. Grants of land have been made for educational purposes to the newer states, some 86,000,000 acres having been devoted to this purpose. These grants have been supplemented in some instances by gifts to the several states from the surplus funds in the National Treasury, but aside from these activities the central government has mainly confined its efforts in behalf of education to the gathering of statistics and the preparation of reports.

have a modified Catholicism suited to English tastes, with services in the English language and directly responsible to the English sovereign, and those who would make a clean sweep of things and introduce thoroughgoing changes in doctrine and in forms of government and worship, to correspond with continental Calvinism. It was the party which advocated the middle course which finally prevailed in England, although Calvinism became dominant in Scotland. Moreover, England had felt the influence of Erasmus and Wyclif, who, though conscious of the need of effecting moral reforms, were humanists and held that an intimate and appreciative familiarity with the classical authors, the church fathers and the scriptures was all that was necessary to bring these about. At all events, education in England remained until very recently largely a function of the church.

The Puritan party, however, including an extreme radical wing, the "Separatists," who held that the organization of the church should be in separate, self-governing congregations, found themselves the victims of discrimination and persecution. Many of them fled to Holland and to America. Between 1628 and 1640 about twenty thousand English Puritans migrated to New England, a homogeneous company of thrifty and capable people, who had been prosperous at home and constituted the sturdiest element in the English nation. The towns where they settled around Massachusetts Bay were modeled after the English parishes and townships. Each town, however, was a perfect illustration of pure democracy, with the church as the center of its life. The church was a self-governing congregation and the community, likewise, was self-governing through the town meeting. When these townships came to unite under a common government, the model after which the state was patterned was the religious republic of Geneva. It was this Puritan religious commonwealth which set the fashion for democracy in the United States and first gave impulse to the movement for compulsory popular education.

But when the New England colonists perceived the need of more general and adequate education they did not recommend that the state assume the responsibility of providing an educational system and by exercise of its authority compel the attendance of pupils, as Luther had done in Germany. To their mind there was no authority in church

or state, except the will of the free citizens as expressed in their democratic assemblies; the same free citizens constituted both church and state, and if any preeminence was to be accorded their acts in one capacity as compared with the other it belonged to the church rather than the state. Their point of view is clearly reflected in the well-known law, passed by the Massachusetts Bay Colony in 1647 and providing for the establishment of schools at public expense:

> It being one chief point of that old deluder, Satan, to keep men from the knowledge of the scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues, that so at last the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers, that learning might not be buried in the grave of our fathers in church and commonwealth, the Lord assisting our endeavors—It is therefore ordered that every township in this jurisdiction, after the Lord has increased them to the number of fifty householders shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint; providing those that send their children be not oppressed by paying much more than they can have them taught for in other towns; and it is forthwith ordered that where any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as they may be fitted for the university, provided that if any town neglect the performance hereof above one year, that every town shall pay £5 to the next school till they shall perform this order.

This law is often referred to as "the corner-stone of the American public school system." This statement is justified in the sense that this was the first recognition in the United States of the principle that the responsibility for providing education rests upon the community. In this instance the state acted as the agent of the church; the state has continued to act as the responsible agent in education, although all thought of its connection with the church has long since faded from consciousness.

This use of the authority of the state in the service of the church had not yet become the practise in England and

did not win popular acceptance there for many years. In this respect, Massachusetts leaned more toward the usage in Germany, Holland, and Scotland, which countries had already passed laws compelling the establishment of schools. Whenever Protestant influence was dominant, there was to be found an emphasis upon popular education as the means for disseminating a knowledge of the Bible.

The schools in Massachusetts did not enjoy unbroken prosperity. During the latter half of the seventeenth century popular interest in the maintenance of schools rapidly declined. This was due in part to the influx of many new settlers who were adherents of other forms of the Protestant faith—Baptists, Episcopalians, Quakers—whose presence diluted the strength of the Calvinistic sentiment and modified somewhat its intolerant despotism. This weakening of control and introduction of rival elements into the community life gave rise to religious controversy and bred indifference on the school question.

To meet this situation, the fine for failure to maintain a town school was increased in 1701 to £20, which had a stimulating effect upon many communities. Another difficulty arose from the fact that in the earlier days, the settlements were compactly made around the meeting-house as a center, but as time went on the population became more scattered, as the danger from Indians decreased and fertile lands made their appeal to the thrifty farmer. To serve the more sparsely settled communities, "moving schools" were established, holding their sessions in one section of the town for a portion of the year, then moving on to another. Thus arose the custom of providing "district" schools.

Throughout New England the history of education followed a similar course. Connecticut passed a law in 1650 which was practically in verbatim agreement with that passed three years before by Massachusetts. Outside New England there was less interest in establishing state systems of compulsory education.

In 1683 Pennsylvania passed a law requiring that all children should be so taught as to be able to read the Bible and to write, by twelve years of age. Pennsylvania, however, differed from the New England colonies in one important particular. These had been settled by vigorous

pioneers of homogenous Puritan stock, many of whom were themselves graduates of universities in England. Pennsylvania, on the other hand, was much more cosmopolitan, including in its Protestant population Baptists, Quakers, Methodists, Presbyterians, Lutherans, members of the German Reformed Church, Moravians and others. All held to the Protestant principle, that ability to read the Bible was necessary to salvation, but each had its own school as the agency by which this end was to be attained.

The compulsory education law in Pennsylvania, therefore, soon became a dead letter, school facilities being supplied by voluntary effort and through the cooperation of interested and resourceful families. Neighborhood schools became common in the western part of the state, and together with schools established through direct influence of churches, remained until 1834 the principal available agencies for popular education.

In the United States, as in Germany, France and England, the public schools were not established upon a firm basis until during the nineteenth century. In Massachusetts a law was passed in 1826 requiring every town to choose a school committee to have general supervision of all the schools of the town, select text-books, examine teachers, and provide certificates. This was an important step toward setting professional standards. In 1834 a state school fund was set aside, to participate in which the towns were required to raise a tax for each child of school age and make statistical reports. A state Board of Education was created in 1837 to secure information regarding the schools and made recommendations to the legislature. The first secretary of this board was Horace Mann, who succeeded in arousing public sentiment in the support of the schools and with great skill pointed out existing defects and outlined methods of improvement. Among the tangible results accomplished were the erection of schoolhouses, an increase in the salaries of teachers, a lengthening of the school year, the securing of more effective supervision, and the establishment of normal schools.

The state constitution of Pennsylvania, which was adopted in 1790, provided for the establishment of schools throughout the state "in such manner that the poor may be taught gratis." It was not until 1834 that a law was

passed creating a state school system which should provide for all the children. This law was widely and bitterly opposed, partly by churches of various denominations which had maintained their own schools and feared interference with vested interests, and partly also by childless individuals who objected to being taxed for school purposes. In a few years, however, opposition was overcome.

New York was administered by an English governor until the American Revolution. Consequently many of the schools of New York City were maintained by the Society for the Propagation of the Gospel in Foreign Parts, organized in England in 1701. In 1805 New York City was still depending entirely upon private and church schools. In that year the legislature permitted the incorporation of "The Society for Establishing a Free School in the City of New York," for children not otherwise provided for by any religious society. Aid was granted from funds contributed by the state and by the city, according to a plan not unlike that followed in England with the board schools. Secretarian difficulties also arose in New York similar to those in England, with this difference—that New York had no established church. So bitter did the strife become between Protestants and Catholics over the granting of school funds that the legislature created in 1842 the New York City Board of Education, to consist of members popularly elected from each ward, and providing for local inspectors and trustees. By this same act of the legislature it was decided that no portion of the school funds could be granted to any school in which "any religious secretarian doctrine or tenet shall be taught, inculcated or practised."

In the earlier part of the nineteenth century, when the problem of finding a sufficient number of competent teachers was more acute, the monitorial system of Lancaster was widely adopted in the United States, but when normal schools became more abundant and efficient this system was soon superseded. During the last fifty years progress has been rapid in all branches of state education, particularly in respect to the expansion of the curriculum and the development of methods of teaching. In this development the influence of the great leaders in Switzerland and Germany has been marked and constant, although their theories have been greatly modified to suit the different conditions in this country.

Pestalozzi should perhaps be named as the one deserving first to be mentioned, not only because he was actually one of the earliest in order of time, but because there is much that still abides which is directly traceable to him. Introduced into the United States through one of his associates, Naef, who came to teach in Philadelphia in 1806, the theories of Pestalozzi became widely disseminated in periodical literature, and his methods were gradually adopted into individual schools and normal schools. In 1860 an active propaganda known as the Oswego Movement was undertaken, largely as the result of successful experiments in England and Canada in connection with the industrial education of juvenile delinquents. The application of the principle of manual labor was not limited, however, in the United States to its original Pestalozzian purpose of moral redemption, but it was utilized in providing the possibility of self-support for needy students. In the latter part of the century it began to be generally adopted here as the basis of organization for juvenile reformatory institutions. Pestalozzi's influence is perhaps best illustrated in the application of his principles to the methods of instruction in language, elementary science, home geography and primary arithmetic. Colburn's arithmetic, which was in general use for nearly forty years, is the most conspicuous example of a text-book constructed in accordance with Pestalozzi's ideas, the distinctive feature of which was the inductive procedure from simple, concrete, known objects to more complex and abstract ideas.

In the early 'nineties a movement began in America for popularizing the teachings of Herbart, Charles DeGarmo and the brothers, Frank and Charles McMurry, being the most vigorous apostles of the movement. The effects have been seen in an expansion of the curriculum to include especially a larger proportion of historical studies, and in the interpretation of history so as to disclose its broader and more vital social meanings. The appreciation of literature, and particularly the study of complete classics, has received a stimulus from the Herbartian movement. Another result is seen in the more recent attempts to estimate the cultural values in different studies and to arrange the subjects in the curriculum so that their effect shall be unified and cumulative. This principle of concentration was especially elaborated in the school work of Colonel Parker

in Chicago. Herbart's influence is perhaps most generally apparent in its application to teaching method. The doctrine of "interest" and the "five formal steps" in teaching have become familiar commonplaces.

The first American kindergarten was opened by Miss Elizabeth Peabody in Boston in 1860, and the first American school for training kindergarten teachers in the same city eight years later. In the last two decades of the nineteenth century the kindergarten movement rapidly spread throughout the United States, kindergartens being maintained in many communities by kindergarten associations, and in others becoming established as a part of the regular public school system.

The influence of the kindergarten extended upward through all the grades, appearing in the increased use of constructive and expressive activities for educational purposes. Its wider application is to be seen in the manual training movement, designed to aid the pupil in "making the hand the obedient servant of the brain." Between the years 1880 and 1890 manual training was adopted in the high schools of nearly forty cities, and by 1905 was taught in about two hundred cities. Since then the demand for less formal exercises, and especially for special forms of industrial and vocational training has operated to check somewhat the growth of the movement. Broadly speaking, the principle of self-expression, and in particular, of motor expression, so strongly advocated by Froebel, is now universally recognized as one of the first essentials of educational method. The late William James was perhaps the most influential expounder of this principle.

Thus, in the United States as in England and upon the continent of Europe, the nineteenth century has been a time of great activity in education. Accepting the principle that the state is responsible for the education of all its children, the legislatures of all the states have worked out their own independent systems, some of the newer states taking advantage of the experience of the others by incorporating in their state constitutions provision for a complete system of popular education from primary school to university.

Following these preliminary steps of organization and extension there have come successive waves of intensive development, with their emphasis upon object teaching and

illustration, scientific observation, curriculum expansion, adaptation and correlation, self-expression, manual training, sense and motor training, industrial and vocational training. Rousseau's plea that education should be suited to the needs of the child, and Comenius' suggestion that it follow the order of child development have at last been heard. One element, however, is still lacking from the system of popular education in the United States, the element of religion.

However much we may deplore the exclusion of religion from the subjects taught in the public school curriculum, this fact should not, and does not blind the American people to the value of the public school as a democratizing agency. Its influence in this respect has been often remarked, especially as it concerns the newer Americans, large numbers of whom came to these shores too late in life to learn to speak a new language with any fluency and will always carry about with them an old-world attitude toward government and citizenship. With these, democracy may never be anything else than something vague and shadowy. But their children generally become much more truly democratic, the great agency in this transformation being, of course, the public school.

Here are assembled all ages and types, and all are surrounded by the same atmosphere, all subjected to the same requirements. Here, for the first time in many cases, is it possible for the child of the man who happens to be at the bottom of the social scale to prove his right to recognition on equal terms with the child of one who may regard himself as belonging among the favored few. In this friendly competition it is by no means universal that the child who has had the more favorable environment wins the laurels over the other. Moreover, the very participation of all the children in a common program of work and of play is promotive of a deeper sympathy, understanding and respect between the different elements of the community life. The public school is itself a democracy in miniature, and through the wise efforts of educators in introducing measures of self-government among the pupils themselves it is providing more and more not only the atmosphere, but actual training in the practise of democracy.

No institution stands closer to the people, being im-

mediately related to the local community. It is supported by direct taxation; it has won the interest, respect, and cordial support of practically all elements of the population; it has been comparatively free from political interference and is peculiarly responsive to public opinion. It has been remarkably effective in reaching the children of all the people and in promoting a wide diffusion of intelligence. It is neither strange nor unreasonable that the American people should regard the public school as perhaps their most characteristic and altogether hopeful achievement and as a peculiarly valuable social asset.

The impulse which gave rise to the movement for popular education in all countries has been traced back to the Reformation. During all this period since the Reformation there has been a constant tendency toward intellectual freedom and real democracy. The development of the reasoning powers, the recovery of the stores of classic learning, the enthusiasm for discovery, and the promise of new knowledge to be obtained through observation of facts and phenomena in nature, the study of the mind and its processes, the protest against the authority of tradition and all restraints of arbitrary formality, the new faith in the educability of all men, the new hope for society to be realized through education, the new conception of the teacher's work, the attempt to analyze and classify all knowledge with reference to its use in teaching and its value to life, the development of methods of teaching based upon the facts of child development and in accordance with the laws of growth—all these indicate an increasing appreciation of the value of the individual, a growing reverence for personality, and a determination to secure more and more for each individual the opportunity for self-improvement and self-expression; that is, to realize democracy.

It is customary to characterize this movement as a movement toward the secularization of education. If by this is meant the tendency to popularize education and make it available for all men, the determination to take the responsibility for the support and direction of education out of the hands of ecclesiastical organizations and place it upon the shoulders of all the people, the change in the conception of the aims of education from the assumption that it was a means of acquainting children with the teachings of the

church, or of enabling them to read the Bible upon which those teachings were based, to the idea that the curriculum of study should include a wide range of subjects which cannot be classified under the term "religion,"—if this be the meaning of secularization then there is ground for interpreting the movement as a secular movement. The word secular, however, should not mislead us into thinking of the modern movement toward popular education as in any sense antichristian or even non-Christian or as opposed to the work of the Christian church. Though some of the philosophers who have uttered themselves with reference to education have been skeptical in their attitude, and some few have been called atheists, secularization, as applied to education, really means emancipation, freedom; intellectual freedom, moral freedom, religious freedom, and those who sometimes seem most jealous against permitting the church any share in the direction of public education are not necessarily expressing a lack of sympathy with religion or Christianity, but rather a distrust of the spirit of sectarianism and an anxiety lest the freedom which has been so dearly won may be impaired.

At the same time, the fact remains that the enormous intensive development which has taken place in American education, however valuable as a preparation for democracy, has not only taken place without reference to an inclusion of the religious element, but has actually preoccupied in large measure the place in the life of the child which might otherwise be utilized by the churches for religious instruction, were they prepared to provide it. This overcrowding of program is more noticeable in the United States than in Germany, where religion already has its allotted place in the curriculum and where different types of education are provided in distinct types of school. It operates peculiarly to the disadvantage of Protestants, since the Roman Catholics maintain parochial schools in which they control the entire program, while the Jews are in a better position to utilize Sunday for a vigorous educational program, if desired. The time has arrived for the Protestant churches to assume together the responsibility of providing this needed religious element in popular education and thus make their civic contribution to the cause of democracy. The development of their own educational agen-

cies on the one hand, and recent educational experiments on the other, have already paved the way for such an effective organization of Protestant forces.

VIII. THE DEVELOPMENT OF EDUCATIONAL AGENCIES WITHIN THE PROTESTANT CHURCHES

The first law establishing schools at public expense was intended, as we have seen, to extend the knowledge of the Bible. What was self-evident and to be expected in a homogeneous Puritan commonwealth was, however, beset with difficulty where Protestant and Romanist ideals come into collision, as later in New York City, over the equitable distribution of schools funds. In a sense, it was the old Reformation controversy over the right to exercise private judgment in the interpretation of the Scriptures, transferred to the field of education in a free republic, since the exercise of this right is conditioned upon the ability to read. For many years the controversy has continued in the United States, becoming more complicated as denominations of every name have grown more and more sensitive to the possibility of encouraging sectarian teaching under the guise of instruction in the Bible.

In a few states even the reading of the Bible in the public schools is officially discountenanced. In Illinois the State Supreme Court has ruled against it; in California, Minnesota, Missouri, and Washington similar action has been taken by the attorney-general of the state; while in Arizona, Montana, and New York the State Superintendent of Education has acted unfavorably. Wisconsin and Nebraska have forbidden a *sectarian* use of the Bible, the reading of extracts being expressly permitted in Wisconsin. Despite these official pronouncements, the Bible is still read in all these states, wherever individual teachers desire to do so and community sentiment is not distinctly adverse. In two states, Massachusetts and Pennsylvania, Bible reading is required by law for the whole state. The National Reform Association is authority for the statement that "so far from being banished from nearly all American public schools, as many have supposed, it is habitually read in three fourths of them."

"The Bible in the schools question" has passed through various vicissitudes, partisans often taking the view that the decision of the question as to whether or not the Bible shall

be read daily in a school devotional exercise will determine also the classification of the school as "religious" or "godless." But we have seen that, in the case of Germany at least, the mere fact of Bible reading, or even of Bible *study* by the pupils, does not of itself necessarily count for very much in their religious life. It all depends upon *how* it is taught: upon the spirit and atmosphere in which the teaching is conducted. The same principles we have also seen illustrated in connection with the teaching of morals in France. In other words, for effective instruction in religion and morals, there is need for the same kind of skill in the use of teaching methods, the same kind of interest and mastery and freedom of initiative on the part of the teacher, as in any other kind of teaching.

This principle has grown constantly clearer through the history of the controversy over the teaching of the Bible in the schools, and all religious bodies have not only tacitly accepted it, but have acted upon it, each one developing its own denominational organization for the purpose of providing religious teaching in its own way for its own constituency. Thus, the Jews have developed their own religious schools, the Roman Catholics have established parochial schools, while the various branches of Protestants have depended mainly upon the Sunday-school. In this way there has grown up in the United States what is really a dual system of popular education; that provided in the public schools for all children, and that provided in the religious schools and Sunday-schools for the children of the respective faiths. The two parts of the system have developed along parallel lines, though not always at the same rate of progress. In each case the development has taken place almost wholly within the nineteenth century.

The Sunday-school movement received its first impulse through the Society for Promoting Sunday Schools through the British Dominions, which was created to extend the type of school originated by Robert Raikes. Schools of this type were primarily intended for the children of the poor, and, although held on Sunday, provided instruction in the common branches and employed paid teachers. At the death of the founder in 1811, the number of pupils in the British Dominions and in the United States had reached 250,000.

In 1791 there was organized in Philadelphia the "First

Day or Sunday School Society," which carried on in this country a propaganda similar to that which had previously been promoted in England. It is interesting to note that the three leading spirits in the formation of this society were Bishop White, an Episcopalian; Mathew Carey, a Roman Catholic; and Dr. Benjamin Rush, a Universalist. They were actuated by a sense of civic responsibility, as is evident from the preamble to the constitution adopted by the society:

> *Whereas,* The good education of youth is of first importance to society, and numbers of children, the off-spring of indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; and
>
> *Whereas,* Among the youth of every large city various instances occur of the first day of the week, called Sunday—a day which ought to be devoted to religious improvements—being employed to the worst of purposes, the depravity of morals and manners;
>
> It is therefore the opinion of sundry persons that the establishment of Sunday-schools in this city would be of essential advantage to the rising generations; and for effecting that benevolent purpose they have formed themselves into a Society.

It is noteworthy also that the instruction proposed was confined to "reading and writing from the Bible and such other moral and religious books as the Society may from time to time direct." The same motive and the same conception of the aim of education were influential here which were operative in the Massachusetts Bay Colony in the passage of the Act of 1647, providing for public shools; and indeed the society petitioned the legislature to establish Sunday-schools as free schools, but without success.

Other unions sprang up, among which were the Evangelical Society, organized in Philadelphia in 1808 to promote locally the establishment of Sunday evening schools. The Pittsburgh Union was formed in 1809, the Boston Society for the Moral and Religious Instruction of the Poor, in 1816, and the New York Sunday School Union the same year. A fresh impetus was given the Sunday-school movement by the Rev. Robert Way of London, who stopped at Philadelphia in 1811, on his way as a missionary to India. In 1824 the American Sunday School Union was organized, in which were embraced a number of the earlier organizations. It set for itself a three-fold purpose; the disseminating of information through pub-

lication; the selection and preparation of lesson material; and the "endeavor to plant a Sunday-school wherever there is a population." The activities of this organization extended throughout the newer states of the West and South, and were so effectively carried on that in some states not a community remained in which there was not a Sunday-school.

As Sunday-schools were organized, the teachers of contiguous localities met together for mutual counsel. Out of these grew informal organizations, and finally larger Sunday-school conventions. Several national conventions were held at intervals, in which such men as J. H. Vincent, Edward Eggleston, H. Clay Trumbull, and B. F. Jacobs were conspicuous as leaders. These conventions greatly stimulated the schools in perfecting their methods of organization and teaching.

A demand sprang up for lesson material, and denominational boards were established for the printing and distribution of Sunday-school lessons. A great impetus was given to this work by the adoption in 1870 of the Uniform Lesson System, the effect of which was to make generally available the results of Biblical scholarship, and to make more universal the custom of providing Biblical instruction through the medium of the Sunday-school.

The National Convention gradually extended its organization geographically, until a complete system was established, bringing together into fraternal and cooperative relations the Sunday-school forces of the various townships, uniting these in state Sunday-school associations, and finally federating them into a national and international organization. The outstanding characteristic of this movement is the fact that it has been promoted by the initiative of laymen, rather than by the official leaders of denominations. It was born in the desire for cooperation between all workers and agencies in order to attain the largest efficiency with the least possible disturbance of local autonomy. It has grown from a single general meeting to an organization holding thousands of conferences annually, and requiring for its work a large force of paid workers with a triennial budget of $70,000. Its service has been that of a vast promoting agency developing around the uniform lesson system.

Such had been the development of popular education under the auspices of the state that by the beginning of this century

the public schools had progressed in efficiency far beyond the point reached by the Sunday-schools. So marked was the contrast between the two types of education, and so strong the conviction among educators as well as church workers, that some radical improvements should be made, that there was formed in 1903 the Religious Education Association. The object of this association was to unite in one comprehensive organization the workers in all ecclesiastical, evangelical, adult, cultural, and social organizations desiring fellowship, exchange of thought, information, and experience for cooperation in religious education. Its methods have been those of agitation, through conventions, conferences, and addresses; group organizations, local and departmental; and publication of books, magazines, and pamphlets. It has refrained, however, from attempting interference with the administration of educational forces and programs. Its aim has been "to inspire the religious forces with the educational ideal, and educational forces with the religious ideal."

At length the demand for a better type of lesson material became so insistent that it found emphatic utterance in the international Sunday-school conventions; first at Denver in 1902, again at Toronto in 1905, and finally at Louisville in 1908, which passed the unanimous vote:

"That this convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part."

The passage of this vote opened the way for incorporating in the teaching of the Sunday-school all those principles which already had found acceptance in public school instruction; the principles of adaptation of material and method to the interests and needs of the child at successive ages; the principle of self-activity and self-expression; the principle of correlation between studies; the principle of coordination with other teaching agencies. These principles have all entered in as controlling influences in the working out of the completely graded courses of study for the entire curriculum. Since 1908 an entire series of annually graded lesson courses has been prepared and issued in various editions by different denominations. Independent publishing houses have also issued similar series of graded lessons, so that the Sunday-schools are at present abundantly supplied with lesson material of high educational value.

This development of educational material has necessitated more precise methods of teaching, and has made imperative some provision for the training of teachers. Thus arose the teachers' training movement, which has been promoted both by the International Sunday School Association and by denominational agencies. Courses of study have been prepared for teachers, local conferences and institutes have been widely held, summer schools have been organized, colleges have introduced into their curricula subjects bearing upon religious education, and theological seminaries have added new departments for the purpose of training leaders in the new branch of education.

So long as the uniform lessons occupied the whole time of the Sunday-school it was necessary to resort to "supplemental lessons," "mission bands," "bands of mercy," and similar agencies, in order to present the complete round of interests, information concerning which the churches felt should be provided their children and youth. The Young People's Missionary Movement, which had arisen in order to press home upon young people their personal responsibility for the missionary enterprise, saw in the new order of things the opportunity to make missionary instruction an integral part of religious education, and accordingly changed their name to the more significant one, Missionary Education Movement. This organization has been actively associated with the denominational agencies in the preparation of the new graded courses of study.

These developments have stimulated the denominations to strengthen their official boards in order to provide more adequate denominational leadership. Educational secretaries have been appointed in several denominations to cooperate with editors and missionary superintendents, and to emphasize the educational ideals. As a further step toward denominational effectiveness, the Sunday School Council was organized in Philadelphia in 1910, the immediate occasion being the necessity of closer cooperation between the denominations in the work of training teachers. It was found, moreover, that the denominations had many problems in common whose solution would be hastened by a closer affiliation. Thirty-three denominations are thus represented in this Council. One of the immediate results which followed this action was the reorganization of the International Lesson Committee to include

a larger number of denominational representatives and a larger proportion of those directly concerned in the actual construction of the lessons. Another form of association is the Commission on Christian Education of the Federal Council of the Churches of Christ in America, which was formed in 1912, after the analogy of the other commissions of the Federal Council.

Thus the Sunday-school movement has proceeded through the following stages: first, extension, as promoted by the Sunday School Union and denominational agencies, until practically every church now has its Sunday-school; second, lesson promotion, most actively prosecuted in connection with the uniform lesson system; third, organization, which has been greatly stimulated by the International Sunday School Association; fourth, the setting of higher ideals, for which the impulse was given by the Religious Education Association; fifth, intensive development and the training of teachers in which all agencies have cooperated; sixth, the movement toward closer official cooperation and federation.

While this movement was progressing other specialized movements have also been taking place, particularly those having to do with the education of young people. The establishment of Young Men's and Young Women's Christian Associations in practically all cities and many rural communities has been a notable illustration of interdenominational cooperation. Through the efforts of these associations, broad educational plans have been put into operation, based upon careful study of the special needs of these ages. At a time also when colleges and higher institutions of learning were seeking release from ecclesiastical control, the college department of the Young Men's and Young Women's Christian Associations has quietly maintained religious influence in these institutions without emphasizing sectarian or denominational differences.

More recently the denominations themselves, realizing the importance of developing well trained leaders in religious education, as well as securing recruits for the ministry, have taken steps to provide official boards charged with this responsibility. These boards are now federated in the Council of Church Boards, which is analogous to the Sunday School Council, though working in a specialized field.

A movement began in the eighties which led to the or-

ganization of young people within the local churches specifically for training in the expression of a devotional life and in forms of service and church work. This young people's movement has assumed national proportions, although the interdenominational affiliations have never been so strong as those between Sunday-schools. In addition to these are many smaller organizations, such as the Boy Scouts, the Camp Fire Girls, and the like, some of them almost reaching national scope, devoted to the training of children and youth along special lines of service or at special periods in their growth.

From the standpoint of organization and material, the Protestant churches already have at hand sufficient resources to serve as a basis for a system of popular instruction in religion on a national scale. Starting with much the same motive which gave rise to the public schools, the desire to extend the knowledge of the Bible, the Sunday-school movement, like the movement for popular education in general, has appropriated the aims and methods which experiment and experience have proved effective. Thus, the Sunday-schools, no less truly than the public schools, now recognize, at least in theory, that the primary aim of religious education, as of other forms of education, is complete self-realization; that it is necessary, to this end, to select, prepare, and present the material of study with reference to the immediate interests and needs of the pupil, and that those pupils who are at a similar stage of development must be taught together in grades, in order to meet individual needs; that not only the Bible, but other subjects as well—nature, missionary narrative, the inspiring chapters from church history, and the story of contemporary life—all are fruitful as media through which to impart a knowledge of Christian truth; that clubs, classes, choirs, and young people's organizations are convenient means through which to give expression to the enthusiasms which have been aroused; that all these need to be bound together under a unified administration in the local church and denominationally, in order to insure the largest effectiveness; that skill in teaching and administration, as well as completeness and convenience of equipment, are essential factors in the teaching process; and that all phases of the teaching work of the church should be placed upon a scientific basis, with careful records of the progress of each pupil at each stage of the teaching process.

The Protestant Sunday-school movement is greatly hampered at present by the tradition that the work must all be done at one time, on one day, and, for the most part, at one session, and even in one large group. This custom began when schools, like those of Robert Raikes and their successors in Philadelphia, were formed as a philanthropic agency and were held on Sunday because of the demoralizing influence of idleness upon children and youth. At that time education was comparatively a simple matter, and Sunday a day devoted wholly to religion. Now all life has become much more complex, education—even in religion—is a much more exacting task, and Sunday has become more completely a day for rest and recreation. The very development, therefore, of the church's educational resources within recent years has made more apparent than ever the inadequacy of the time allowed for the proper use of these agencies and the necessity of providing more time and some better plan than exists at present for making such instruction thoroughly effective. That the need for some larger provision is keenly felt, is evident, not only from the recent developments within the churches themselves and the movements toward closer federation, but also from certain indications within the ranks of the public school forces which have led to some significant experiments looking toward a closer alliance between those in charge of the public school system and those who are interested in the educational work of the churches.

IX. SOME RECENT EXPERIMENTS IN RELIGIOUS EDUCATION

It is a significant fact that professional educators should be taking the initiative in devising plans for religious education, the execution of which involves the cooperation of the churches. In some they frankly express the conviction that the churches are not only responsible for providing the religious element in popular education, but that they must be stimulated toward the attainment of such standards as are maintained in the public schools. Three of the experiments to be described concern high school pupils. The others apply to pupils of all grades. The last two experiments are interesting as illustrations of cooperative work between different denominations, on their own initiative. All the plans alike involve interdenominational cooperation for the most effective results, while all seek to conserve the principle of religious liberty and denominational initiative.

1. The North Dakota Plan

This experiment was devised in 1912 by Professor Vernon P. Squires of the University of North Dakota, and is intended for pupils of high school age. Its appeal is based upon the statement that "a knowledge of the Bible is an essential in a good education," and the plan proposes to provide an opportunity for young people to become familiar with the Bible as history and literature. The argument urges that this is necessary to any intelligent appreciation of English literature, but that the average young person to-day lacks this knowledge, such ignorance being even a matter of common jest.

Any intention to engage in a religious propaganda is emphatically disclaimed. The plan as proposed by Professor Squires "was recommended by the State Educational Association, unanimously endorsed by the Conference of City Superintendents and High School Principals, and adopted by the State Board of Education as a purely educational measure." Any quickening of interest in religion which might follow is only incidental to the main purpose. There is no thought of interfering in any way with the prerogatives of the church, nor of disregarding the accepted status of church and state as separate institutions. It is simply assumed that the state, being charged with the responsibility of educating its

youth, is at liberty to include in its program whatever it believes to be essential. The scope of the state's activities is confined to such aspects of the educational process as win universal approval.

The plan is embodied in an outline or syllabus of Bible study prepared by the five members of the State Board of Education. This syllabus determines the ground to be covered in the study, and the nature and range of facts to be considered. The only text-book prescribed is the Bible itself, of which any recognized version is acceptable. At the completion of the course the state offers a credit of one-half unit toward the fifteen or sixteen required for graduation, upon condition that the candidate pass an examination, this credit being equivalent to that regularly allowed to a study taken five times a week for eighteen weeks. It is understood that no public funds are used for promotion, all expenses being borne by the State Sunday School Association. No public buildings or teachers are required for the work of instruction, since the instruction is provided voluntarily by the churches of the various denominations. Syllabus, examination, and credit constitute the features of the plan in which the state participates, and here its responsibility ends.

The voluntary nature of the entire instruction is emphasized. No pupil is required to take the study. Individual teachers are free to emphasize as much as they will the religious values of the literature, or to assign additional readings in text-books and reference works. The study may be conducted on Sunday or week-day, at the Sunday-school, in the young people's society or at home—all these are matters of indifference to the state, which is concerned simply in securing an objective study of Bible facts and in ascertaining how completely the pupil has gained a knowledge of these facts.

The requirements embrace studies in Biblical geography, acquaintance with fifty Old Testament narratives, an outline of Hebrew history before Christ, the books of the Old Testament, and five memory passages.

The plan has met with a hearty response from churches of all denominations, both Protestant and Roman Catholic, the largest number of examination papers being submitted in one year by a Catholic teacher using the Douai version, every paper of which was approved by the examiner and awarded credit. Sunday-school workers have felt the stimulus of

having Bible study standardized, pupils have come to the study with a new interest because of the incentive provided in the half-credit, and day-school teachers have been more willing to participate in the work of the Sunday-schools. No criticism of the plan is reported from within the state.

Fifteen young people attempted the examination at the first opportunity, in January, 1913. Of these, eleven were successful. In June of that year 112 papers from thirty-two communities were sent in, ninety-eight receiving credit. In June, 1916, 166 papers were received from fifty-four towns, of which 156 were given credit.

Incidentally, the plan has reacted upon the Sunday-schools, inspiring them to higher efficiency in all their departments. Teachers realize that their work is being brought into comparison with that in the day-school. This, in turn, has created a demand for training classes and has raised the quality of the teaching. Through this cooperative relationship between home, school, and church, the real unity of their common task has been emphasized.

The North Dakota plan has created wide interest and initial steps have been taken in Indiana, Washington, Oregon, California, Iowa, and West Virginia toward putting a similar plan in operation. Individual high schools have also adopted the plan in towns in Missouri, Alabama, and possibly in other states.

2. The Colorado Plan

Another experiment, slightly earlier in its beginnings than the North Dakota plan, though a little slower to secure full adoption, had its origin in Greeley, Colorado, in 1910. The plan, as at first proposed, was designed to provide elective courses in Bible study for the students at the State Teachers' College and proved so popular that 250 students elected the course in 1911, sixty of the number being members of the Roman Catholic Church. It was decided to extend the scope of the plan to make it applicable to the high schools, and in November of that year the Educational Council of the State Teachers' Association appointed a committee of three to consider the plan and to cooperate with a similar committee of the State Sunday School Association in working out a course for the high schools of Colorado.

While this committee was at work, it learned of the program already independently inaugurated in North Dakota. In

November, 1913, they presented to the State Teachers' Association the following resolutions, which were unanimously adopted:

1. The religious education of the boys and girls who are in our public schools is a matter of unquestioned importance, and should be emphasized and furthered in every legitimate way.

2. The Sunday-school is a historic institution, backed by strong religious organizations, and exercising a wide religious influence over young people. Up to a recent date, however, but little serious effort seems to have been made to set up acceptable standards of teaching in its work, or to secure on the part of the pupils any real preparation of assigned lessons. If such improvements can be made, the Sunday-school is entitled to an honorable place among our educational forces.

3. We believe that a closer cooperation between the public schools and the Sunday-school would be of mutual advantage, and might assist the latter in becoming a more efficient agency of religious education, and that such cooperation is possible without transgressing our fundamental principles of religious liberty.

4. We therefore recommend that this association approve of the strong effort now being made by the churches, the denominational educational departments, and the Colorado State Sunday School Association, to elevate the standards of teaching in Sunday-schools, to improve their courses of study, and to secure on the part of the pupils the same grade of lesson preparation as is demanded in public school work; that, with this object in view, it commend to the Sunday-schools for classes of high school grade the recognized standards of the North Central Association of Secondary Schools and Colleges; that, when these standards have been attained, it recommend that high schools give credit for Bible study of corresponding grade in the Sunday-schools, to an extent not to exceed one-fourth unit for each year's work, and that this body appoint a permanent committee to cooperate in prudent and legitimate ways for all the foregoing purposes with a similar committee from the Colorado State Sunday School Association.

The distinctive features of the Colorado plan as compared with the North Dakota plan are therefore its frank recognition of the Sunday-schools as a correlative educational agency, its pledge of active and helpful cooperation, and its purpose to standardize the Sunday-school teaching as a condition of granting credit to the pupil.

This plan provides a four years' elective course for high school students, to be adapted to their unfolding life and

correlated with the curriculum of the high schools. The course, in outline, is as follows:

Course I. Heroes and Leaders of Israel—Ready in detail, September, 1914.

Course II. 1st semester: The Friends and Followers of Jesus. 2d semester: The Life and Labors of Jesus. Both ready in detail September, 1915.

Course III. 1st semester; Bible History. 2d semester: Bibical Literature. Both ready in detail September, 1916.

Course IV. Social Institutions: The Social Application of Bible Teachings: To be ready in detail September, 1917.

As in the case of the North Dakota plan, no state funds are to be devoted to this purpose, no state or school building to be used, no public school teachers to give instruction during school hours. The work is to be done in the various churches during Sunday-school hours, each denomination being free to impart instruction in its own way. If, however, credit is to be asked, the teachers must conform to the recognized standards for high school, viz: "The minimum scholastic attainment of high school teachers shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools, including special training in the subjects they teach."

Furthermore, the State Sunday School Association is called upon to maintain and conduct annually training-schools in order that the teachers may become properly qualified for meeting the standard.

The instruction must comprise forty recitations of forty-five minutes, each year for four years, and the pupil must meet all high school requirements, as to attendance, deportment, general attitude, and character of work done. And the churches, on their part, must provide separate rooms, free from interruption during the lesson period, suitable desks or table-room for each pupil, a blackboard, maps, Bible dictionary, and other needed reference works. In estimating the work for credit, examination counts one half and recitations or thesis work one half.

In 1915 856 high school pupils were enrolled throughout the state, of whom about 199 were of the Roman Catholic faith. The number was considerably larger the following year. Many more were included in the classes who were not enrolled for credit.

The Colorado plan has also been favorably considered in other states, At the Kansas State Teachers' Association in 1914, a resolution was passed embodying virtually the same features which appear in Colorado, including the standardization of the teacher and the equipment.

3. The Lakewood, Ohio, Plan

The superintendent of the high school in Lakewood, a residential suburb of Cleveland, Ohio, was also a member of the Educational Committee of the Federated Churches of Greater Cleveland. In response to a request from that body, and with the sympathetic concurrence of the Lakewood Board of Education, steps were taken to introduce Biblical history and literature directly into the high school curriculum.

As a preliminary step, the department of Biblical history and literature in Western Reserve University was induced to accept the course as leading to one of the regular entrance credits of the University. The plan of the course is as follows:

1. The course to be elective, open to juniors and seniors; the juniors choosing it in place of history, and the seniors in place of English.

2. The recitations to come five times a week in a regular period, as any subject.

3. To be taught by a member of the faculty, a college graduate who has majored in that subject or has done graduate work in that field.

4. To be taught as history and literature with a view to acquainting the students with the Bible as a book of literary, historical, and ethical value; aiming not to be dogmatic or sectarian.

5. Any version of the Bible to be permitted.

After some difficulty in procuring a suitable text-book, a selection was finally made and a reference library and maps were installed. The course was conducted according to methods followed in similar high school courses in history and literature, and the average standing attained in the examination was 86.8 per cent. for the half-year. Great interest was manifested on the part of the students, who expressed warm appreciation of the opportunity thus afforded.

4. The Gary Plan

This experiment in education has been widely advertised. The features which concern instruction in religion are purely

incidental to the larger educational scheme, which, briefly considered, is based upon the theory that the public school is but one of many educational agencies operative upon the life of a child.

The home is another important factor, and so are the church, the public library, the public playgrounds, and the shop where he learns his trade. These may be regarded as constructive educational agencies. Over against these are the destructive agencies: among these may be reckoned, in some instances, the moving picture show, the pool-room, the saloon, the back alley. If we would know how a child is being educated, we must take all these into consideration, for education is the resultant of all these forces. The importance of this statement will appear if we attempt to follow through one day's program in the life of an ordinary boy. Allowing eight hours for sleep, two hours for meals, six hours for school, there yet remain eight hours of the day to be accounted for. Often it is during these eight hours that he is being most effectively taught, for then he is apt to be doing things on his own initiative, without oversight or restraint or direction, and things, too, which are absorbingly interesting. Moreover, this teaching often runs directly counter to that which the home and the school attempt to supply, thus neutralizing in some measure their effort. Add to this the long vacation when in many instances the boy is left to himself, without any suggested program, and we have at hand an explanation of the demoralized condition frequently commented upon by teachers at the opening of the school year.

The Superintendent of the Gary Schools, Mr. William A. Wirt, believes it to be the duty of society to prepare a program for the entire life of the child in which due recognition shall be made of all these educational forces, bringing together into cooperative relationship those which are constructive and eliminating, so far as possible, those which are destructive. It is his theory, furthermore, that the time of the child does not belong to the school, but to the parent; the school acts simply as the agent of the parent in arranging the program and supplying those influences which the home cannot supply, unaided.

With this view of education Mr. Wirt found in the town of Gary a unique field for experimentation. Six or eight years ago the United States Steel Corporation selected, on the sandy

shore of Lake Michigan, a site for the building of a great new industrial plant. A city sprang into being as if by magic. Its population consisted largely of foreigners, needing adequate education in the fundamentals of American citizenship; needing also training in the industrial trades. The first problem which faced the new superintendent was the problem of providing school buildings fast enough to meet the demand. To meet this emergency he devised the plan of conducting four simultaneous educational programs, or practically four schools at a time, in connection with one school building. Incidentally, he incorporated in this scheme not only the school itself but the other educational agencies as well. The curriculum is divided into four parts, mental discipline—such as is ordinarily given in the schools,—vocational training, auditorium work, and outside activities. Thus, "While one division is at study, another is in the vocational shops, the third is in the auditorium, and the fourth at outside activities, such as playground, gymnasium, public library, or church." This is all made possible by lengthening the school day, the school week, and the school year. The advantage of it to the community lies not only in the fact that more work can be carried on with the same investment in school buildings, but all, parents and pupils alike, are kept face to face with the fact that many things in life have educational value. Thus an added respect is given to the home, the library, the church, as educational institutions.

The bearing of this upon the problem of the church and the Sunday-school is this: the public school does not attempt to provide religious education, nor to interfere in any way with those who do. It simply makes place for such instruction in the program, releasing the child from other school duties, upon request of the parents, in order to be taught the Bible and religion at the church of their choice. That this opportunity is appreciated may be seen from the fact that eight denominations have responded, some of them providing salaried teachers, others undertaking the work with voluntary teachers and upon their own resources. About 2,000 children have thus been brought under week-day instruction in religion, among whom are to be numbered Jews as well as Christians.

As compared with the North Dakota and Colorado plans, the Gary plan exhibits the following differences:

1. The Gary plan is not limited, in its provisions, to high school students.

2. It does not offer credit.

3. It therefore attempts no specifications as to the nature of the course, its duration, the conditions under which teaching shall be done, or any other matters pertaining to standardization.

4. It assumes no responsibility whatever for the pupil's attendance upon the church school or for his record while there. It takes the ground that such responsibility belongs to the parent.

5. It encourages religious instruction in the church school in that it recognizes the church as one among many educational agencies, and hence as entitled to a portion of the child's time, so far as this can be arranged in a manner not to conflict with his school program. The lengthened school day and school year make possible the use of a larger amount of time apart from the school program than might otherwise be the case.

5. The Gary and the Ettinger Plans in New York City

In order to meet the great demand upon its public school system, New York City has been compelled to resort to various methods. In some cases it has been possible to serve the children with part-time schedules only. For the last two years the Ettinger plan has been in operation in certain schools, according to which a schedule of interlocking hours is arranged so that groups A and B will alternate at various periods between 8:30 and 4:30. Some 90,000 children are affected by this plan, half of whom are free up to 10:30 in the morning and the other half free after 2:30. In the fall of 1914 the Gary plan was introduced into one school in Brooklyn, and in February, 1915, into another school in the Bronx. Under this plan in New York City, as in Gary, the pupils will follow a schedule in which four different types of activity will be proceeding simultaneously, and which will permit children during the "auditorium period" to go to the churches for religious instruction.

Out of the 1,000,000 children of school age in New York City, it is estimated that approximately 500,000 are receiving no religious instruction whatever, and, inasmuch as many of these children, on account of part-time programs, or through the provisions of the Ettinger or Gary plans, may be available to the churches for religious instruction, it was evident that

the churches of New York City were confronted by an emergency which might by proper enterprise and wise planning be turned into an opportunity. This fact was particularly emphasized by the vote of the Board of Education determining to extend the Gary plan to twelve schools in the Bronx as soon as the buildings could be reconstructed. This will release 35,000 children for religious instruction under church auspices.

In view of this situation a conference was called at Columbia University, May 20, 1915, upon the initiative of the Demonstration School Committee of the Episcopal Church which was attended by one hundred representatives from the various religious bodies of the city. Mr. William A. Wirt, Superintendent of the Gary Schools, outlined the possibilities of religious instruction in connection with the Gary plan. At this conference a temporary committee was appointed to organize a permanent official interdenominational committee to take advantage of the opportunity for week-day religious instruction. The report of the committee contained the following resolution:

Resolved, That we will endeavor to persuade our various ministerial associations to plan for a city-wide revival of religious education. To this end we will recommend:

1. That a permanent interdenominational committee on religious education be created;

2. That the City Sunday School Association, together with the Committee on Religious Education of the Federation of Churches be requested to prepare and submit a plan of specific measures for advance in both the home and the church school;

3. That the permanent committee, after approval of such plans, take steps for a simultaneous proclamation and propaganda within all the churches, and for paying the necessary expenses.

The plans of the committee so far as outlined contemplate cooperation with school programs in securing week-day religious instruction and in providing teachers and places at convenient locations where, through denominational or united effort, as local congregations desire, there is no thought of making religious education compulsory. Appeal will be made for the cooperation of parents and for voluntary and missionary service on the part of the church itself. The aim will be to make the instruction broadly religious and ethical rather than sectarian. There will be, of course, no direct connection

between the church and the public school, the church merely utilizing such time as is not under control of the Board of Education. The only condition imposed by the interdenominational committee is that the time used by the church is not needed by the school for academic training, it being assumed that five hours a day for five days of the week may properly be claimed by the school.

Steps have been taken to organize in Manhattanville a district council composed of twenty-five clergymen and school authorities responsible for the welfare of the children of the neighborhood. Upon this council are representatives of the Dutch Reformed, Episcopal, Jewish, Methodist, Lutheran, Reformed, Presbyterian, and Roman Catholic Churches. A census of the district was authorized to ascertain the exact number and location of children not affiliated with any religious body. Upon the basis of this census it is proposed to enlist the cooperation of parents in securing for their children systematic week-day religious instruction.

The effect of the plan already has been to stimulate in the churches a consciousness of their community responsibility, and for the first time to bring together into agreement all the religious bodies of New York in working out a program of religious instruction for every school child "in which all sectarian difficulties shall be laid aside and all shall stand upon the broad platform of the child's right to be taught the fatherhood of God and the brotherhood of man."

6. The Religious Day School

This institution originated in Wisconsin in 1898, the first schools being organized in rural communities by Rev. H. R. Vaughn, a Congregational pastor at Elk Mound. Realizing the inadequacy of Sunday-school instruction in Protestant churches, and observing that the German and Scandinavian Lutheran bodies conduct schools regularly in their own languages in vacation time, a part of the program being devoted to the study of the catechism and Bible history, it had occurred to him that this free time might also be utilized by the English-speaking Protestant churches for providing a program of systematic religious instruction.

From modest beginnings the plan developed during the years between 1900 and 1910. Emphasis was wisely laid at first upon work in the teachers' training institute at Elk

Mound, whose system included demonstration of methods and practise teaching. No effort has been made to carry on a propaganda, but the plan has been allowed to develop in a natural manner and experimentally. The demand has grown so strong that printed directions have been prepared for organizing such schools and constructing the curriculum.

The schools are held for two or three weeks during the summer. The sessions last from nine until twelve o'clock. The children are graded as in public school, although two grades may be combined where the numbers are too few to constitute a profitable class. These two-grade groups may be reorganized the next year, the pupils using the lower grade material the first year and taking the upper grade material the second year, thus providing each grade with a graded course of study. Six teachers are required: a kindergartner, four teachers for the two-grade groups, and one teacher for the high school group, or, still more, if the school is larger. The teachers are paid a moderate salary, and preference is given to those who have been trained for public school work. A supervising principal is also necessary to train the teachers in the characteristic methods of the schools.

The session is divided into four forty-five-minute periods. Three regular courses of instruction are provided for each group except the kindergarten. During the first, second, and fourth periods, the classes are taught separately; in the third period there is a ten-minute recess, after which a half-hour is spent together in joint assembly.

In all grades one period is devoted to instruction through carefully graded Bible stories, oral, and without homiletical comment or specific personal application. By this story-telling method, the pupils, in the course of eight seasons, acquire the mastery of nearly one hundred distinct Bible stories. Another period is likewise devoted to missionary stories for all grades, taught after a similar manner. The work in both these courses is supplemented by maps, pictures, and note-book features. Miscellaneous activities occupy another period, such as study, note-book work, memory work, and Bible drill, and instruction in personal religion. The remaining period is used for worship, in the program of which the prayers, Scripture selections, and hymns already memorized find a place. This is regarded as the climax of the entire session.

The following noteworthy considerations are suggested by these schools:

1. The utilization of a few weeks during the long vacation period, which might otherwise be wasted, or worse than wasted.

2. The high educational value of concentrating the attention daily during this school period upon the finest religious and ethical material, in an atmosphere pervaded by the spirit of worship. By this means it is often possible to make a much stronger impression during these three weeks of systematic, daily instruction than during an entire year of ordinary, once-a-week, Sunday-school attendance.

3. The possibility of securing at this season of the year the services of expert teachers.

4. The necessity of interdenominational cooperation. The schools are managed by a strong local committee and receive financial support from the local churches, acting in a federated capacity. One dollar per family is usually charged for tuition, the balance being provided by church appropriations or private subscription.

These schools have become established in a dozen or more of the smaller towns and villages in Wisconsin as well as in some larger places like Eau Claire, Madison, Beaver Dam, and Rockford, Ill.

7. Daily Vacation Bible School

Another similar experiment, inspired by the fact that time for religious instruction is available during the vacation period, has been devised for meeting the needs of children in the cities. Of the 22,000,000 boys and girls of school age, from whom school oversight is withdrawn during more than two months during the summer, it is estimated that one third are enrolled in the elementary schools of the fifty cities which exceed 100,000 in population. About one half of these spend the summer upon the streets, exposed to all kinds of demoralizing influences.

In 1901, Mr. Robert G. Boville attempted to meet this need in New York by organizing daily vacation Bible schools in five church buildings. It occurred to him that "idle children, idle churches, and idle students of the colleges" might be brought together for community welfare. The schools were so successful that the experiment was repeated the following year and the schools introduced into churches of seven different denominations.

In 1907, the call for the organization of similar schools in

other cities led to the formation of the National Vacation Bible School Committee, which was incorporated in 1911 as the Daily Vacation Bible School Association.

The plan, briefly described, is as follows:

(a) To promote the community use of church buildings in cities and rural districts, for child welfare on broad, non-sectarian lines, especially when public schools are closed in summer. The Daily Vacation Bible School Association is the only national organization which has this for its mission. Church buildings represent a vast investment of wealth and they should be used for community welfare.

(b) To promote the social welfare of children, irrespective of race or creed, by giving them competent leaders and teachers, suitable and happy occupations, sympathetic oversight of games, good songs, and above all to combine with this program religious training, which is the supreme need of childhood.

(c) To employ in this field of service college men and women who are filled with the vision of Christlike social service and who are fitted to be efficient leaders of children in worship, work, and play. It is an educational and economic benefit to enable these educated young men and women to utilize their vacation months for social service.

The instruction includes not only Bible stories, hymns, and memory passages from the Bible, but also net-making and basket-weaving. It is customary to hold an exhibit at the close of the period when parents and friends may have opportunity to observe the more tangible results of the school. Some three hundred schools have been conducted in a single season, at a cost of about eighty-five cents for each child.

Some Conclusions Suggested by the Foregoing Experiments

These experiments are symptomatic. They indicate a wide-spread conviction that more religious instruction is needed, that such instruction should be of a higher grade than is now generally available, that the churches are the proper agencies for providing it, and that cooperation between denominations is necessary in order to accomplish the task. The experiments also indicate the points where weaknesses are thought to exist, and suggest how these may be remedied. Among these weaknesses the following may be mentioned:

1. Lack of incentive or motive: In the minds of the pupils, Sunday-school study does not appear to "count" among the require-

ments for a liberal education. Credits are therefore proposed as providing the necessary motive. This credit is a feature of the North Dakota and Colorado plans.

2. Lack of definite standards: Indefiniteness as to the number and length of recitation periods and uncertainty as to the ground to be covered breed carelessness in the pupil. Both the North Dakota and Colorado plans include a syllabus in which these matters are clearly set forth.

3. Lack of competent teachers and of precise statements as to the qualifications of teachers: The Colorado plan is particularly definite in its specifications regarding the teacher's preparation.

4. Lack of proper equipment: The Colorado plan makes it clear that private classrooms, freedom from interruption, suitable tables, chairs, blackboards, maps, and reference books, are not to be regarded as luxuries, but as essentials of good teaching. By making the attainment of these standards a condition for granting credit, a motive is provided the churches for supplying these necessities.

5. Lack of community consciousness that the Sunday-school is, in fact, an educational agency: The very proposal that the public schools grant credit for work done in Sunday-schools is itself a tacit reminder of the fact that, in the popular mind, the Sunday-school has no educational standing.

6. Lack of sufficient time at the disposal of the churches at present for accomplishing what is really needed in religious instruction: The Gary plan is interesting as suggesting a method whereby the status of the churches as educational agencies of the community may be recognized and time secured in which to do their legitimate work.

One may infer from these experiments that educators are growing impatient with the attitude of the churches toward their educational task, and are disposed to take matters somewhat into their own hands, if this can be done without encroaching upon the principle of religious freedom. The granting of credit, involving as it does standardization of the curriculum, equipment, and teaching methods, the adjustment of time schedules, and even the absorption of Biblical instruction into the high school curriculum—all these are measures seriously advocated and actually in operation.

While appreciating the spirit in which these experiments have been made and rejoicing at this evidence of a popular interest in Bible study, the Protestant churches should, however, realize the tendencies which are here revealed. Attention has been called to the fact that the responsibility for

establishing and maintaining the ideals of Christian democracy rests primarily upon the Protestant churches. The development of these ideals is mainly a work of education. This being the case, the following possibilities deserve consideration.

The turning over to the state of the right to determine for the churches the content of religious instruction: this is practically what happens when the state issues a syllabus as the basis of certification. Any church or denomination may, indeed, make additions to the syllabus, or interpret in its own way its religious values; nevertheless, it is the syllabus which, in the eyes of the pupil, and indeed of the teacher, will assume importance, while the qualifying interpretations, not counting for credit, will be, by implication, unimportant.

Again, it is urged that credit will be confined to the knowledge of historical and literary facts. This puts a premium upon memory work and apparently discriminates against those other activities and responses of the pupil which are vital to independent thinking and to training in responsibility.

Probably few communities are ready to turn over to the high school the instruction in Biblical history and literature, even as an elective course, as has been done in the Lakewood High School. Yet the tendency in the North Dakota and Colorado plans is strongly and logically in this direction. If, however, the instruction is to be given in the high school and the teachers are to confine themselves strictly to the teaching of the facts of history and to the pointing out of literary qualities, this will tend to make the study purely formal and objective. On the other hand, any attempt to interpret the history sympathetically will expose the teacher to criticism on the ground of sectarianism.

In the light of history, both in this country and in Europe, the proposal to grant state credit for work done in the Sunday-schools looks like a step backward. Such credit involves a certain measure of control of religious instruction. Wherever such control has been in the hands of the state it has resulted either in making religious instruction formal and academic, as in Germany, or else friction has arisen, as in England.

Even the time schedules fixed by the Gary schools, which seem at first thought to afford opportunity for week-day instruction in religion by the churches, have been found inconvenient in practise. Where churches are at a distance from the school much time is lost to the pupil in passing to and from

the church, while the peculiar nature of the schedules, and their frequent change, renders difficult, if not impossible, any careful grading of the pupils in the church schools. Similar difficulties are involved where the state assumes to determine the basis and method of correlation of religious instruction with other "secular" instruction.

On the other hand, the experiments originating with the churches working cooperatively, as in the case of the religious day-school and the daily vacation Bible school, as well as the experience of the Roman Catholic, Jewish and Lutheran Churches, seem to show that it is possible for the churches themselves to secure many, if not all of these desired results, without relying upon public school credit. Indeed, the much coveted state authority, which is supposed to be so essential to the success of the public school system, is nothing else than the force of public opinion. This support the Protestant churches may have whenever they come to the point where they can give united and emphatic expression to their common conviction.

However, one may hesitate to advocate the general adoption of some of these experiments. Taken together, they all add cumulative weight to the body of evidence indicating a growing sentiment in favor of raising the standards of religious instruction, relating it more closely to the work of the public schools, and of seeking a basis for more effective cooperation between the churches and the public schools in their common educational task. It remains now to consider some proposals outlining the possibilities of such cooperation and to offer some suggestions regarding a common program.

X. THE MUTUAL RELATIONS OF CHURCH AND STATE IN PROVIDING EDUCATION FOR DEMOCRACY

It is a significant fact, as we have seen, that several suggestive educational experiments involving cooperation between the churches and the public schools have recently been set in operation by educators in the public schools. It is also significant that from similar sources has come the demand that the popular notion of education must be broadened so as to include several other important agencies in the local community besides the public school. Mr. Wirt has emphasized this idea in his advocacy of the Gary system. This suggestion has been recently still further elaborated into an interesting theory as to the relation of religion to the general educational program.

In 1915 the National Education Association offered a prize of $1,000 for the best essay on "The Essential Place of Religion in Education—with an Outline of a Plan for Introducing Religious Teaching into the Public Schools." The Association stipulated that those competing for the prize should define religion in a broad way so as not to run counter to the creeds of Protestant, Roman Catholic, or Jew. In response to this offer 1,381 entered the contest, representing every state in the Union but one. Four hundred and thirty-two essays were submitted within the time limit, June 1. Of these, four, in addition to the prize essay written by Professor Charles E. Rugh of California, were regarded by the judges as of sufficient merit to include in the printed pamphlet.

The writer of the prize essay takes the ground that there is a divine order into which the child is born, just as there is a physical order or a social order, and that education consists in providing proper stimuli to enable the child to make appropriate response to his surroundings. This conception of education may be embodied in a series of life formulas.

1. Physical life—response of the body to physical things. Examples: lungs to air; alimentary canal to food; ear to sound; eye to light.

2. Mental life—response of mind to mental things. Examples: language impulses to language; art impulses to music, painting, and literature.

3. Moral life—response of person to social order. Examples:

personal response to manners, customs, fashions, standards of conduct and behavior.

4. Spiritual life—response of the will to an ideal order. Examples: a person trying to realize ideals; planning to be rather than to have.

5. Religious life—response of the soul to God. Examples: the response of the whole being to the universal order; the attempt to find and found the life on eternal and universal personal principles.

He distinguishes the following elements in the problem of religious education:

"Are there in a normal child native impulses that are essentially religious, or that may be associated or identified with religious principles? Has society produced religious achievements and forms that ought to be grafted upon the religious impulses in order to favor the individual development and social progress? How is this teaching process to be accomplished? Should it be done in the public schools?

With reference to the first two he makes an affirmative answer and proceeds in the remainder of the essay to outline a program for carrying out these principles through the public schools. In this program he recognizes that three institutions are concerned—the home, the school, and the church. Each of these has definite responsibilities with reference to the religious dvelopment of the child, and all must cooperate in the solution of their common problem. Any program, therefore, must include three divisions—a school plan, a plan for correlated and cooperative home instruction, and a similar plan, correlated and cooperative, for the church.

The plan for the schools likewise consists of three parts:

1. The attempt to make the teacher fully conscious of the religious implications and responsibilities of the public schools as now constituted.

2. The vitalizing of the public schools by reorganized curricula so as to make the schools more nearly conformed to the new demands of the present social order and to bring out into clearer relief religious motives and ideals.

3. Specific and definite plans for religious instruction and training.

The underlying principle is that "the religious life of the child can be nourished only by the inner religious vitality of the social life in which the child lives. Religious teaching cannot be thrust into the schools by an instruction program. The program will come when the development of the social life

prepares the way and demands it. The general scheme is presented in the form of a diagram:

I. School Plan
  1. Subjects
    A. Religious material in present curriculum
    B. Additional material of religious nature
    C. Specific religious instruction and training
  2. Discipline
    D. School government—democratic—developing institutional loyalty
    E. Punishment religious—restoring broken spiritual unity by inducing
      (1) Repentance
      (2) Confession
      (3) Consecration to the right
        (Example: Prodigal Son)
    F. Philanthropic enterprises

II. Correlation and Coordination with the Home
  A. Bringing home experiences into the school
  B. Sending vital school work into home, both subject-matter and discipline
  C. Fellowship through parents' days, exhibits, and other social gatherings

III. Correlation and Coordination with the Church
  For the present mostly a church problem: The Sunday-school and young peoples' societies can use some of the material of school for their work; some essays, debates, music. Church schools may come to conform in plan and organization to the best public school. Pastors must come to know more about the schools.

This plan, the author believes, fulfils the necessary requirements. It is "psychologically sound. . . . It assumes no unknown elements or processes: . . . demands no esoteric or special privileges, principles, or practises: . . . is based upon the nature of human consciousness and the laws of its development as now known." Again, it is democratic in that it makes for the progress of all; "requires the identification of all interests; . . . proposes the leadership of the wisest and the best" and permits "each person to elect and freely employ any special or denominational practise." According to this plan "the universal and unifying aspect of religion will be developed in a nation's public school while the private,

personal, and denominational forms will be developed without breaking school children into groups;" finally, the plan is religious, being "based primarily upon the principle that religious development consists essentially in the development of religious impulses into the full consciousness of the personal kinship with a Heavenly Father." "This sense of kinship will give to life integrity and whole-hearted love of God and service of man." The end of education and life thus becomes a progressive idealism leading to perfect adjustment to the universe, and thus achieving immortality. The chief value of the plan, as the author conceives it, is that it "dignifies and glorifies teaching, so that the religious teacher is inspired and guided by the consciousness that he is cooperating with a Heavenly Father in bringing to perfection the finest fruits of creation—a true, beautiful, and good human life."

The points advanced in this prize essay are significant in that

1. They represent the standpoint of the public school educator and not primarily that of the churches.
2. They recognize that all education has religious implications from which no part of it can be safely divorced.
3. They emphasize the coordinate importance of school, home and church, in education.
4. They disclose the religious possibilities of the public schools, even as at present conducted.
5. They suggest steps of further development on the part of the public schools in order more perfectly to realize their possibilities as agencies in the development of religion.
6. They outline possible modifications of procedure on the part of the home and the church in order that these may each fulfil more perfectly their respective functions.
7. They propose methods of closer coordination and cooperation between all these agencies.

As it was the main purpose of the author of the essay to consider the question of instruction in religion, particularly with reference to its bearing upon the public school curriculum, it did not fall within the scope of the essay to undertake a detailed statement of the curriculum, or program of religious instruction and training in the church and in the home. Accepting his fundamental contention as correct, that all education has its religious implications which may not be ignored

by any teacher, and that there are three great coordinate agencies of education—the home, the school, and the church—it remains to work out for home and church a systematic plan of education, analagous to the one suggested for the school. Suggestive material for such a plan is to be found in the other essays which accompany the prize essay of Professor Rugh. Other material may be supplied from the text-books of the various graded systems of Sunday-school lessons. It is a somewhat difficult, but by no means impossible task to complete the program for the church and to correlate it properly with the program of the school. The program for the home is as yet hardly formulated at all. The practical question in any local community is the question as to how best to proceed in constructing such a program and putting it in operation. As preliminary to such procedure, a careful study of the principles formulated at the Convention of the Religious Education Association at Chicago in March, 1916, will be rewarding. These are the latest expression of the consensus of opinion between representative educators and representatives of the churches. They constitute the "findings" of the convention, which had been devoted to the study and discussion of Week-day Education in Religion in all its various aspects:

1. The church and the state are to be regarded as distinct institutions, which as far as possible cooperate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education which shall include adequate facilities not only for general but for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions.

4. The work of religious instruction and training should be done by such institutions as the home, the church, and the private school and not by the public school nor in official connection with the public school.

5. The work of religious education must depend for dignity, interest, and stimulus upon the recognition of its worth, not merely by public school authorities but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends:

(1) Upon the adoption of a schedule which shall include the systematic use of week-days as well as Sundays for religious instruction and training.

(2) Upon more adequate provision for training in the experience of public and private worship and for the use of worship as an educational force.

(3) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include all the educational work of the local church.

(4) Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

(5) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic cooperation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money consecrated to the children of the kingdom.

(6) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

XI. STEPS OF PROCEDURE TOWARD A SYSTEM OF RELIGIOUS EDUCATION BY THE CHURCHES

The problem of providing an adequate system of religious education is a community problem. It will be solved primarily in individual communities. As preliminary to this, the first step will be to introduce the utmost economy into the educational work at present being conducted in the churches. Many agencies are already available but are wastefully employed.

1. The logical place to begin is in the Sunday-school, for this is the one agency of the Protestant churches which touches all ages. For the improvement of *instruction* there needs to be a more definite formulation of the aim of the Sunday-school. There is confusion at present as to its purpose. In the minds of some it exists primarily to impart a knowledge of the Bible; others regard it as an agency for replenishing church-membership; in some instances it has a missionary and evangelistic purpose, while the more progressive Sunday-schools are attempting to meet completely the child's religious needs.

There should be a more careful grading of pupils. While many schools call themselves graded schools, there are comparatively few in which the pupils are graded with care and precision. Many considerations of expediency interfere with the thoroughgoing application of this principle. A clear statement of the basis of grading and promotion needs to be formulated for each school and constantly adhered to.

Graded lessons should be more widely introduced throughout the whole Sunday-school. Such lessons should not only be adapted to the needs of each age, but should include nature material, such subjects as church history, national and church organization, and church doctrine. These lessons should then be brought together into the closely-knit curriculum of instruction, it being understood that upon the completion of this curriculum a suitable diploma will be granted.

The organization of the Sunday-school needs to be more carefully adjusted. At present there is too much waste. Much time is wasted by the pupils because of tardiness and irregular attendance. Time is wasted in the program through lack of definiteness and precise definition of duties for the various

officers. With so brief a time at disposal it is imperative that all waste should be eliminated so far as possible.

For effective instruction more adequate buildings and equipment are necessary. Each class requires a separate room, free from interruption and provided with all customary facilities for instruction; suitable furniture, maps, reference books, and illustrative material. Many schools do not use their present building and equipment to the best advantage, feeling themselves under the necessity of having all departments of the school meet at the same time. A rearrangement of the program allowing the departments to meet successively instead of simultaneously would double or treble the value of present facilities.

The most imperative need is for well-trained teachers. Sunday-schools are still too few which provide training for prospective teachers. It is too generally the custom to wait until a teacher is needed before taking steps to provide one. Every school should formulate definite qualifications for its teachers and should have its normal department to enable them to meet these qualifications.

There is need of closer supervision of instruction. This is quite distinct from the function of organization which is more general. At present individual teachers are left too largely to act upon their own responsibility. The result is too little variety of method; too little appreciation of the peculiar needs of each class of pupils; too little unity in the school as a whole.

The Sunday-school needs to make provision, however, not only for instruction, but for *training*. For this there should be a clearer conception of the relation between instruction and training and a sharper differentiation in the actual program; for example, the period devoted to worship is at present filled with a variety of "exercises" consisting of memory drills, announcements, hymn practise, instruction on missions, sermonettes, with devotion interspersed. This program needs to be more intelligently formulated. Instruction in the use of liturgical material should not be confused with actual worship. Still less should memory drills and announcements be conceived of as worship. If these things all have a place in the departmental or general session, each should be kept within its proper limits so that the impression upon the mind of the child may not be that of disorder and confusion. If

there is to be a place for real worship it should be such as to make of this the climax of the whole session.

There needs to be training, not only in worship, but in service, and for this more definite organization is necessary. Children need to be made familiar with the objects of service; they need to be inspired to serve and give of their means to missionary and philanthropic purposes; but they need also to have opportunity for practise in living the truths taught them in the period of instruction and in expressing their religious enthusiasms in actual deeds of individual and social service. Each Sunday-school should, therefore, have its program for training in service, and all classes in the Sunday-school, certainly above the ages of twelve and thirteen, should be organized for service.

The program of service and of worship, when fully formulated, will constitute a curriculum of training parallel to and correlated with the curriculum of instruction.

2. While the Sunday-school is in process of reconstruction, it will become evident that the same principles need to be applied to other agencies and organizations within the church. The young people's society will demand attention if it is to serve a specific purpose for a certain period of youth. The nature of that service should be more clearly defined and the age limits of the period more definitely fixed. The program or curriculum should then be worked out with the greatest care and should include certain constant factors which all young people should be expected to avail themselves of during this period. Among these may be named the first-hand study of the local church and the local community by the young people themselves, as well as a study of the history and principles of the denomination to which the local church belongs. The great classic hymns and prayers should be made the possession of young people at this period, and they should know something of the struggles and sacrifices out of which have come the great Christian and Protestant doctrines. This does not mean that the young people's society shall not be free to relate itself to the discussion of current problems in citizenship or to participate in common interdenominational movements. It does mean, however, that its program should be under the direct oversight of the local church and definitely related to the local situation rather than formulated for the country as a whole.

Similar principles apply to the organizations of boy scouts and camp fire girls and various other boys' and girls' clubs which are to be found in most churches. The aims of all these need to be carefully defined, the programs of all need to be formulated with immediate reference to the accomplishment of these aims, and the work of all needs to be correlated under unified direction with the work of the Sunday-school.

When these aims and programs have thus been formulated and compared with the Sunday-school curriculum of instruction and of training, there may be further opportunities for economy as instances appear where the work of one organization overlaps that of another; or of increased effectiveness where an existing need is not at present met by any organization. For this work of unification every church needs an educational director analogous to the superintendent of schools and a committee of the local church on religious education analogous to the local school committee. When all these educational activities are thus unified the local church will discover that it has not merely a Sunday-school and various other independent educational agencies, but that it has a church school in which are comprehended all agencies, each with its definite part to perform. Moreover, it will be found that no small part of the work of this church school is already being accomplished in week-day sessions. When all these various programs have been unified and the part which each agency is to perform clearly indicated, this unified program will then constitute the curriculum of the church school.

3. The needs of the local community cannot be fully met, however, by any single church or denomination unless that happens to be the only one in the community. For the complete solution of the local problem there must be a strengthening of cooperative relationship between the churches. One of the most natural forms of such cooperation is in the community teacher-training institute. This may be at first simply a more or less informal gathering of the teachers in the different church schools or the holding of an occasional conference or institute of several days' duration. Ultimately, however, there should be provided, especially in communities of some size, a permanent normal school for the training of teachers of religion.

Again, the Young Men's Christian Association and the Young Women's Christian Association are agencies already

existing in many communities whose purpose is educational and whose work is somewhat highly specialized. Their experience, equipment, and program should be brought more definitely into relation with the educational program of the local churches. In many instances, if properly correlated, the program of the Christian Associations may be regarded as indeed a part of the program of each participating local church, and to facilitate this correlation there may well be included in the boards of directors of the Christian Associations members officially appointed by the churches who are familiar with the educational programs of their respective churches.

The different denominations of the community may undertake to accomplish their educational task through more direct cooperative effort in charge of a special interdenominational committee. The joint conduct of a religious day-school or of a daily vacation Bible school will often be easily possible for several churches unitedly, either of the same or of different denominations, where it will be quite impossible for any single church.

4. All this looks toward the realization of complete interdenominational cooperation in the local community. The example of this has been set in the city of New York in the appointment of an Interdenominational Committee on Week-day Religious Instruction. The principles underlying the work of this committee are two:

1. The development of the child's life should be a unitary process in the light of modern psychology and education, and that development should include in proper correlation the physical, mental, and religious training of child life.

2. The American principle of the separation of church and state is reaffirmed. The committee, representing, so far as possible, all religious bodies, has set for itself the task of stimulating, unifying, and promoting week-day religious instruction in such wise as to conserve religious liberty and maintain every possible safeguard against proselyting.

In cooperation with denominational committees, and with the local churches and synagogs, it seeks to have week-day schools for religious instruction established in different parts of the city to demonstrate:

1. Ways by which all school programs can be taken advantage of without infringing upon the sectarian neutrality of the public schools;

2. Ways by which individual churches can organize their educational work so as to include therein week-day religious instruction;

3. Ways by which churches of several denominations can cooperate in the management of a community school; and

4. Ways by which religious instruction can ultimately be provided on week-days for all children of any community.

Such a committee will undertake:

1. A thorough community survey to determine the existing needs of the community. It will include in this survey a tabulation of the organizations and agencies influencing favorably or unfavorably the lives of the children and youth.

2. It will make a careful study of the educational agencies of the community, such as school, library, playgrounds, and the homes themselves, investigating their curricula and, so far as possible, estimating the influence of each one.

Upon the basis of these ascertained facts, this joint committee will apportion to each religious denomination or group of denominations its appropriate part in the common task.

At this point the Protestant churches may well combine in the establishment of a community school of religion, to be conducted cooperatively. For such a school there will need to be a carefully selected school committee of the participating churches, and probably a paid director or superintendent, the financial support being provided by a voluntary association, similar in type to the kindergarten associations. This school will be conducted on week-days, the hours and schedules to be arranged in conference with, though not necessarily in official connection with the school authorities. The aims of this school will be carefully formulated with reference to the work of all the other educational agencies operating in the same field. A curriculum will be constructed to be closely related with the curricula of other existing agencies. A suitable place will need to be determined upon and equipped for the work of teaching; text-books must be selected and teachers engaged, definite requirements set for the pupils and clear statement made of conditions for credit, promotion, and graduation. Thus at length the Protestant churches may provide in the local community their own system of religious education parallel to the public school system, but independent of it, resting upon its own merits, and, by reason of its high standards, commanding the respect of the whole community. This system of religious education pro-

vided in the community school of religion and the public school system will be in a kind of friendly competition with each other, each seeking to stimulate the other to greater effectiveness, but both cooperating to provide a complete system of popular education.

Such interdenominational cooperation is far from being impossible or impracticable. The various denominations have already gone a long way toward the realization of this ideal. Nearly all Protestant denominations to-day are using the same curriculum of religious instruction in their Sunday-schools, a curriculum which is practically identical, at least through the elementary grades. Moreover, many denominations are using the same lesson material and text-books and are employing the same type of organization for training, so that from the standpoint of content, method, and organization there are no insuperable obstacles to be overcome.

Perhaps the greatest present need is the need of intelligent leadership. That there is a desire for a more complete system of religious education, both on the part of educators and of denominational leaders, is evident. The membership of the churches, however, in the local communities, as well as the citizens generally, need to be aroused to a keener appreciation of the present need and to a deeper sense of responsibility. Moreover, the multiplicity of national organizations in the field of religious education is at present a serious obstacle to progress. There are no less than a dozen such organizations, interdenominational in membership and national in scope, with overlapping fields of influence. Among these may be mentioned:

The American Sunday School Union, the International Sunday School Association, the Young Men's Christian Association, and the Young Women's Christian Association, are all unofficially interdenominational and under lay direction; the Young People's Society for Christian Endeavor is an organization started in a single denomination which has become national in scope and has branches in other denominations; the Boy Scouts and the Camp Fire Girls are non-denominational organizations national in scope, which are often utilized as church educational agencies; the Sunday School Council and the Council of Church Boards are organizations made up of the official representatives of different denominations; the Federal Council Commission on Christian Education includes

upon the membership of its executive committee official representatives of various denominations; the Religious Education Association is a non-administrative body composed of representatives of all denominations, including Jews and Roman Catholics.

This lack of clear function and, to a certain degree, competitive relationship greatly retards progress. There is no more immediate and imperative need than that these various organizations should become federated and unified.

XII. CONCLUSION

A world crisis is upon us, in which the interests of all humanity are involved. These interests are summed up in the word democracy, and democracy is the modern expression of the spirit of Jesus. The purpose of Jesus was to secure for all men the fulness of life; life for the individual in which his consciousness of God should be complete, his access to God immediate, his attitude toward God filial, his communion with God unbroken; and a common life, pervaded by the sense of interdependence and brotherhood. The ideal of democracy is self-realization through self-sacrifice, the finding of the individual self through its submergence in the larger social self. Democracy involves the harmonizing of antagonistic forces within the individual, the maintaining of a nice adjustment or balance between deep-seated instincts which impel the individual to seek selfish advantage over his fellows, and the higher impulses which urge him to seek the common good. Democracy is a resultant of forces essentially religious and spiritual; it is the product of Christian faith.

The Great War has been a titanic struggle between nationalism—which is individualism on a national scale—and internationalism—which is the application of the principles of democracy which have already found acceptance between individuals to the relations between nations. It is an effort to think democracy in world terms. In this crisis the United States occupies a peculiar position. Not directly engaged in the struggle itself, it is its task as a nation to embody and exemplify, in its dealing with all other nations, the spirit of international brotherhood. The demand for such high service has revealed to this nation as never before its own shortcomings. While priding itself upon its spirit of freedom, its opulent resources, its varied opportunity for individual achievement, and its generous hospitality as a nation, it stands before the world as being callous to its suffering, sordidly selfish, and lacking in the spirit of sacrifice.

The modern movement for democracy had its rise in the Reformation. The Protestant churches have been the inspiration of democracy. But on the eve of the quadricentennial celebration of Martin Luther's bold defiance of despotic power the Protestant churches of America find themselves still in the early stages of recovery from almost hopeless individualism.

The spirit of the Reformation also gave birth to the modern movement for popular education, as the effective method of propagating democratic ideas and ideals. Democracy, under the guise of the state, has appropriated to itself the educational movement, has determined its aims, developed its organization, and formulated its methods. The church, having relinquished this agency, has made such terms as it could with the state, to insure the inclusion of religion within the state system of education. Every such plan of cooperation at present must be regarded as more or less of a makeshift and unsatisfactory. The relationship is tangential rather than organic. The gigantic forces released in the present world crisis are a tribute to the efficiency of state education, while their employment for destructive ends is an indictment of the inefficiency of religious education.

In Germany, religious education lags far behind the rest of education. In France, religious education is supplied by the Roman Catholic church, is uncoordinated with the state system of education, is undemocratic in spirit, while the state system of moral education is bereft of its religious sanctions. The result is artificiality in moral instruction, superficiality and formalism in religion, and mutual distrust between church and state. In England, the connection between church and state has greatly retarded the progress of education in general, and recent development of state education has been attended by bitter controversy between the religious forces.

In the United States, where democracy and education both had their beginnings in the Puritan commonwealth, the Protestant churches have relinquished entirely all connection with the state system of popular education. In both state and church the *rights* of the individual have been emphasized out of all proportion to his *duties* to society. One result of this overemphasis has been a serious weakening of Protestant influence and ineffectiveness of religious instruction. To-day, in the United States, less time is devoted to religious instruction provided by Protestants than is allotted to such instruction in any other first-class civilized country in the world.

Speaking in general terms, the Protestant churches in the United States now rely mainly upon the Sunday-school for supplying the religious element in popular education. The Sunday-school, an institution at first intended as a philanthropic and reformatory agency for work among delinquents,

has been naturalized by the church and compelled to undertake its entire educational task. It is impossible to accomplish that task in the brief time allotted to it. If Wednesday afternoons were devoted to religious instruction in the churches, as some have proposed, the amount of time thus devoted to moral and religious instruction in the United States would still equal only about eight per cent. of school time, as compared with between twelve and fifteen per cent. in Europe.

Nor do the churches succeed in reaching all the children and youth. It has been estimated that nearly 10,000,000 are untouched by religious instruction of any kind—certainly a large and inviting field for missionary endeavor.

In this exigency it is a curious spectacle to see the leaders in popular education approaching the representatives of the churches with the request for religious instruction in larger amount and of higher quality; to have them proposing to provide the necessary incentives for such instruction, offering to assist in formulating standards, in adjusting school schedules so as to afford more time, and in various ways inviting the serious cooperating of the churches.

Surely the Protestant churches of America cannot fail the cause of democracy in this world crisis; they cannot be so unpatriotic as to ignore their country's need; they cannot be indifferent to the proffer of assistance by educators. The present exigency carries its own appeal.

Meanwhile, it may be a source of some satisfaction to these churches to realize that here in America we have been grappling with a new problem in its twofold aspects; the problem of providing compulsory education for all children and at the same time preserving religious freedom. The course of development has been rapid. A complete system of state education has been developed within the last century. During the same period the Protestant churches have been developing somewhat more slowly a parallel system of religious education. Within the last decade remarkable progress has been made in applying to the curriculum and methods of the Sunday-school the principles which have found acceptance in the day-school. This very development has made still more apparent the weakness of the Sunday-school.

The Sunday-school may well serve as the nucleus of the system of religious education which is to be. But it needs to be strengthened by the perfecting of its organization, the

elimination of waste, the extension of its program, and the correlation of its curriculum with that of the day-school and the home.

Originally the home was the primary agency of education. In course of time the church assumed a part of the responsibility, and again, in turn, delegated a part of its responsibility to the state. At present, in the United States, it is state education that is most highly developed, church education much less developed, while the program for home education is almost entirely lacking. The state begins to realize that it cannot accomplish the whole task, and is stimulating the church to do its distinctive part. The church, on its part, together with the school, must stimulate and guide the home in developing the plan for home religious instruction and training.

The history of the public school points to the conclusion that the further development of religious education will best be accomplished by the working out of these details experimentally and cooperatively in local communities. When the problem has been solved, or partially solved, in one place, other places will be quick to appropriate the results of successful experiment. In this community development, and in the extension of wise experiment, there is urgent need of some central, inclusive agency, national in scope, but immediately related to the cooperating committee in every local community.

Respectfully submitted,

BENJAMIN S. WINCHESTER

For the special committee on CORRELATION BETWEEN CHURCHES AND PUBLIC SCHOOLS IN THE WORK OF RELIGIOUS EDUCATION.

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III.

Report of the Special Committee on Christian Education in the Home

To the Chairman and Members of the Commission on Christian Education.

DEAR BRETHREN:

Your Committee on Christian Education in the Home begs leave to submit the following report:

The family is a divine institution and a type of divine government. From the family relationship we get the conception of God as Father which represents his character. The home is the little world of multiplied thousands of our people. In the home, where husband and wife are bound together in holy wedlock, where children are born and grow to manhood and womanhood, is found the supreme opportunity for religious training.

Our educational system now provides for instruction in household arts and sciences. Instruction in the economic and sanitary aspects of food, clothing, and shelter as connected with their selection, preparation, and use by the family in the home is important. But our educational system is inadequate in that it makes no provision to assist parents to equip themselves to meet the responsibilities and duties of parenthood.

The home has fallen into disrepair. The sense of parental responsibility for the Christian nurture of children is not as strong as it was in days agone. Judge Fawcett of the Chicago Juvenile Court says that of the 32,000 bad-child cases that have come before him during his incumbency of seven years, four fifths are directly traceable to parental neglect or incompetence. This is due in part to the tense life of to-day.

> "The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers."

What would Wordsworth say of our day? The fireside has almost passed away, and families will not gather about

a register in the floor. Parents do not know where children spend their evenings.

Many homes are being destroyed by the divorce evil. Nearly a million divorces were granted in the twenty years, 1887 to 1906. The rate of increase in divorce is far greater than the rate of increase in population. Seventy thousand children are left half-orphans in this country every year as a result of divorces granted. Twenty-five to fifty per cent. of these go into reform schools. There is not enough parenthood to go round.

The Juvenile Protective Association of Chicago received so many complaints regarding dance halls from parents whose children were attending dances that careful investigation was made. Two hundred and seventy-eight halls were visited. Of the eighty-six thousand people found in the dances the boys were from 16 to 18 years of age, and the girls from 14 to 16. It was found that the halls were largely controlled by the saloon. In two hundred and forty halls liquor was sold. The employees were ready to give information regarding the location of disreputable lodging-houses, and hundreds of young girls were whirling upon an inclined plane to the underworld.

Martin Luther said, "Out of the family is the nation spun." If we would avert a national disaster, a revival of hearthstone religion must be ushered in. A child's training for eternity begins with the first pulse beat. The church will not abandon the revival method in calling sinners to repentance. In the great religious awakenings under Jonathan Edwards, George Whitefield, Charles G. Finney, Dwight L. Moody, Sam P. Jones, and others, multitudes were brought into the kingdom of God. But if we ever save a generation of people we must begin with the childhood of that generation, and that beginning must be in the home.

The home holds the first place in the training of the young. A dwelling-house religion is better than a meeting-house religion. An ounce of true Christian mother is worth a pound of priest. If the church is to have its Samuels, Johns, Timothys, Chrysostoms, Augustines, Luthers, Wesleys; there must be Hannahs, Elizabeths, Eunices, Anthisas, Monicas, Margarethas, and Susannas. What a home makes the child, that, very largely, the child remains through life. Other in-

fluences will enter but they never quite undo the work of parents.

It is almost impossible to exaggerate the permanent influence of impressions made in childhood. "Having been reminded," wrote Paul to Timothy, "of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." Train a child in the atmosphere of a Christian home and in after days the strongest statements of skepticism will be powerless to shake the foundations of his faith.

The Sunday-school, the most efficient agency for religious training under the control of the church, is supplementing the home.

I. By organizing parents' classes with courses of study on Child Nature, Adolescent Life, and Religious Education in the Home, and suggestions for work with small children.

II. Through the home department.

1. By extending the work done in the school to those who cannot or will not attend the sessions.

2. By promoting Bible study in the home.

3. By securing the observance of family worship.

At the request of this commission, Dr. Henry F. Cope has prepared a special report on "Worship in the Family," which is presented herewith as a part of the report of the special committee on Religious Education in the Home.

WORSHIP IN THE FAMILY

If a custom has passed away is it worth while to attempt its restoration? That question is the most common hindrance to present-day practise of family worship. But the question assumes too much. Family worship is not extinct; it never will be extinct so long as there are families of religious people. But the custom is no longer universal in Christian families. It is rapidly falling into disuse, first, because of failure to adapt its practise to changing conditions, second, because of failure to recognize its importance, and, third—perhaps principally—because of the lack of simple practical directions. This last is the need which this brief survey seeks to meet.

It is unnecessary to present an argument on the need for regular worship in the Christian home; surely the family that is conscious of a religious life will earnestly desire to give

expression to that life in definite forms. While the essential consideration in the home must always be the persistent, vital reality of religion in every act and word, if the religious spirit is there, it will find for itself some form of word, some definite, unmistakable expression. Children especially need that revelation of the secret of a Christian home which appears in the joyous act of worship.

Difficulties

For religious people the real question is not whether the family ought to worship but whether it is possible to find methods and forms of worship that shall be practicable, simple, and tending to preserve the beauty and joy of religion. This is the question which this statement seeks to face; by suggesting suitable material, and by brief suggestions on method it seeks to aid parents in developing the beautiful and happy custom of worship which brings the family in its unity into conscious, easily apprehended unity with the great family and with the Father of all.

It may be worth while to say that all plans here suggested, as well as all the material, have been put to the test of practise and have been actually used, during a period covering a good number of years in an American city home.

The "Time" problem. The commonest excuse for failure to have family worship is lack of time. This seems to be offered under the apprehension that a great deal of time is necessary. On the contrary, actual experience covering a number of years shows that the average time spent is seven minutes daily. With all our protestations on the pressure of modern life there are few families which could not afford seven minutes every day for this most important act.

In the greater number of families it is not possible to have worship in the morning—the varying and pressing schedules of office, store, and school prevent—but the evening meal is usually eaten together. Wherever good order prevails it is quite possible to remain at the table for from five to ten minutes at the close of the meal. Seated at the table a simple exercise of worship can be followed each time.

Methods

The "How" problem. Back of almost all excuses lies the real one, seldom expressed; men and women feel quite incompetent to conduct family worship. They do not know what

to do. Any specifically religious acts seem to be so formal as to be out of place. Parents sometimes shrink from any attempt lest religion lose its savor of genuine simplicity and reverence by the formality, the sense of doing something unnatural, which seems to be involved in the act of family prayers. We must begin with acts that are not foreign to the every-day life of the family. Surely it will not seem unnatural to sing together. Surely most families are used to listening to a member reading aloud some brief, choice passage. Many are used to hearing the members repeat poetry. We may easily, naturally begin with these familiar forms; reading some part of the Bible will seem as natural to children as reading anything else. Commonly this sense of the foreign, formal, and unnatural is in our adult minds and not in theirs. To them to sing a hymn in a natural way together is as unaffected as singing any song. And children do not feel any distinction between repeating a poem and a psalm where both have poetic quality. As to prayers, perhaps the simplest form of transition is through the use of the short grace at the table.

The "Materials" problem. "But what readings, songs, and prayers can we use?" To meet this simple, fundamental need this pamphlet has been prepared. There are given below a number of suggestions of material. If we heed the child's pleasure in familiar repetition we will find ample material for a year's daily worship in the selections given. But these should be used simply as suggestive and the members of the family should be encouraged to seek out more suitable material which should be noted and arranged into daily programs.

As to the length of daily program. Do not try to do everything suggested every day. Five different groups of "material" are suggested here; do not use more than one of these each day in addition to the prayer, that is, have in addition to prayer, either a Psalm, Scripture reading, poem, or song. Sometimes there will be time for two of these if both are brief.

Vigilantly watch for variety. Seldom follow the same order two days running. Beware of ruts. Yet there must be maintained a sense of form—not formality—, of order and sequence. Some things should always be done. Repeating the Lord's Prayer, if we think while we pray, never loses its

freshness. Therefore do some things every day but not all the same things every day.

I. Biblical Passages for Memorization

1. *Method:* Learn these passages by using them in worship. Do not ask children to memorize them; not only will the task aspect tend to destroy the pure joy of worship but it will take away from the free approach of spontaneous interest to the Bible. If the parents will take the trouble to memorize the passages and simply invite the younger members of the family to join with them in repeating them, not only will they quickly learn them by this method but they will, of their own accord, consult their Bibles to make themselves letter perfect. A number of observations show that all the members of a family, including several young children, acquire a passage of about ten verses by simply attempting to participate eight times.

As to selection of passages, the Psalms will be most easily memorized. Always keep in mind the purposes of worship in inspiration as contrasted with the aim of direct teaching. In many families much pleasure will be found in chanting some of the Psalms. Remember there are many passages of rich meaning and beauty in the New Testament which may be appreciable only, or principally, to mature experience.

The list below is not offered as being at all complete; it is suggestive only. Let the children find other passages, especially in the New Testament, which they would like to learn.

Remember that the young enjoy repetition. There are enough passages here for every day in a month but it may be best to select seven and take them daily through a number of weeks until they are thoroughly learned.

2. *Passages*

(a) The Psalms (1) Arranged in order in which they may be memorized. (2) Arranged by Days.

(1) Memorizing.	(2) Day of Month.
100 "Make a joyful noise"	1. 100th Psalm
72 (18-19) "Blessed be the Lord God"	2. 72nd Psalm
23 "The Lord is my Shepherd"	3. 23rd Psalm
121 "I will lift up mine eyes"	4. 121st Psalm
24 (1-7) "The earth is the Lord's"	5. 24th Psalm
24 (7-10) "Lift up your heads"	6. 24th Psalm
1 "Blessed is the man"	7. 1st Psalm

37 (1-6) "Fret not thyself" 8. 37th Psalm
67 "God be merciful unto us" 9. 67th Psalm
103 (1-4) "Bless the Lord, O my soul" 10. Matt. 5
119 (9-11) "Wherewithal shall a young man" 11. Matt. 5
95 (1-6) "O come, let us sing" 12. 1 Cor. 13
90 (14-17) "O satisfy us early" 13. 1 Cor. 13
84 (8-12) "O Lord God of Hosts" 14. 1 Cor. 13

(b) Other Old Testament Passages

Isaiah 26: 1-4 "In that day shall this song" 15. Isaiah 26
Isaiah 35: 1-4 "The wilderness . . . shall rejoice" 16. Isaiah 35
Isaiah 35: 5-7 "Then shall the eyes of the blind" 17. Isaiah 35
Isaiah 35: 8-10 "And a highway shall be there" 18. Isaiah 35
Isaiah 55: 6-7 "Seek ye the Lord" 19. Psalm 103
Isaiah 40: 3-5 "The voice of him" 20. Psalm 119
1 Kings 8: 57-58 "The Lord our God be with us" 21. Psalm 95
Numbers 6: 24-27 "The Lord bless thee" 22. Matt. 22

(c) New Testament Passages

Matt. 5: 3-7 "Beatitudes" 23. Matt. 11
Matt. 5: 8-12 "Beatitudes" 24. Matt. 6
Matt. 22: 37-39 "Thou shalt love the Lord" 25. Psalm 90
Matt. 11: 28-30 "Come unto me" 26. Psalm 84
Matt. 6: 26-29 "Behold the birds" 27. Isaiah 55
1 Cor. 13: 1-3 "The Love Epic" 28. 1 John 4
1 Cor. 13: 4-7 "The Love Epic" 29. 1 John 15
1. Cor. 13: 8-10, 13 "The Love Epic" 30. Isaiah 40
1 John 4: 19-21 "We love him because" 31. 1 Kings 8
1 John 15: 12-14 "This is my commandment"

TEXTS

By way of variation occasionally let the members of the family repeat the passages they like best. At times call for new verses other than those quoted on previous occasions.

II. Scripture Reading

Method. At times, perhaps alternating with the use of passages for memorization brief selections from the Bible may be read. It is important that they shall be chosen wisely, for worshipful character, interest, and brevity. The arrangement

Isaiah 35: 8-10 "An da highway shall be there" 18. Isaiah 35

of selections furnished by the International Bible Readers Association and "Home Daily Bible Readings" prepared by the International Lesson Committee, "Bible Reading and Religious Training in the Home" (Veach, Presbyterian Board), A Book of Family Worship (Presbyterian Board) will be found useful. They should not be followed mechanically, especially where they seem to be designed to cover all the Bible in a certain period of time; the purpose of family worship is not to get through the Bible but to develop and give expression to true worship.

III. Hymns for Family Worship

Method. Some hymns are suitable for simple recitation on account of the purity of their poetic style, but children will always enjoy singing together in the family group. The greatest care must be taken to preserve the informality of this part of worship. Time will often forbid its inclusion and it may be held as a special pleasure for occasions.

As with the passages of Scripture, so in the case of the hymns, it is best not to require their memorization; but let them be acquired incidentally.

To a large degree the needs of the younger members of the family must determine the selection of religious poetry and hymns; but this will not confine them to kindergarten and children's pieces. The child needs the great hymns of the church, and he enjoys them. His understanding of "O God of Bethel, by whose hand" lies in a much narrower range of experience than that of the adult but it is not less real and is usually more vivid and spontaneous. Some hymns will be used because of the power of their associated melodies.

Occasionally let father or mother tell the story of a hymn, who wrote it and when or why. Sometimes stimulate children to search out such facts for themselves, but only so far as they find pleasure in so doing.

Be sure of the fitness of the hymn to the hour, and to the day as far as possible. All the festivals of the Christian year may be observed with their appropriate hymns; especially at Christmas, for a week before the interest in the hymns and carols of that season will be genuine.

Selections

"Thou that once at mother's knee"
"I think when I read that sweet story of old"

"The King of love"
"Can a little child like me"
"Abide with me"
"Lord for to-morrow and its needs"
"New every morning is the love" (morning)
"Sun of my soul" (evening)
"God is love, His mercy brightens"
"Blest be the tie that binds"
"Day is dying in the west"
"The Lord's my shepherd, I'll not want"
"O Master, let me walk with thee"
"O Zion, haste, thy mission high fulfilling"
"Fling out the banner"
"We plow the fields and scatter"
"Father lead me day by day" (*Child Religion in Song and Story*)
"Jerusalem the golden"
"For the beauty of the earth"
"Jesus loves me"
"When mothers of Salem"
"O happy home where thou art loved"
"Jesus, tender Shepherd, hear me"

The important thing under this head in any family is to encourage the singing of helpful hymns. It will aid to have at hand several good books of selections. We suggest: *Worship and Song* (Pilgrim Press); *In Excelsis* (Century Co.); *Methodist Sunday School Hymnal* (Methodist Book Concern); *Hymns of Worship and Service* (Barnes); *The Methodist School Hymnal* (Wesleyan Methodist, London); *The Book of Worship for the Church School* (Scribners); and *Hymns You Ought to Know* (One hundred great hymns with account of each) (Revell). The Presbyterian Board of Sabbath Schools in Canada publishes a leaflet of hymns for memorization.

IV. Poetry

It will help to vary the hymns with some selections from religious poetry. This serves to give reality to the material of worship by connecting it with the child's every-day experience. Children should be encouraged to discover this material. Give them the ideal by reading a selection occasionally; then let them find the poems, copy them into a

special blank book which will in time become a treasury of worshipful poetry. Only a few selections, by way of suggestion, can be mentioned here:

"He prayeth best who loveth best"....Coleridge
"The Heavens are telling".....Addison
"The Eternal Goodness".....Whittier
"The year's at the spring".....Browning
"Be not ashamed to pray".....Tennyson

Perhaps our danger is that we shall feel that things are not religious unless they bear a religious label. We can help to make God seen in all things if we bring to this daily period of worship the best we know and feel. Thus every one can bring, whenever he finds it, what seems to be the best poem or prose extract. These, like the poems, may be preserved in the book of selections. There are several good books published containing many beautiful thoughts gathered from all sources and selected with spiritual discrimination, for example *Thoughts for the Day* (Methuen); *A Golden Dial* (Methuen); *Choice Verses* (C. F. Dole); *The Little Child at the Breakfast Table* (W. & M. Gannett); *Readings for the Sunday School and Home* (Hinckley); *Prayers for Little Men and Women* (Martin).

V. Prayer

Informal prayers are usually best. They should be always brief, so simple that all can really join in them. Do not try to include all subjects every day. Beware of forming habits of forms of words.

Children will often pray aloud in their own words where there is an atmosphere of genuine simplicity and informality. Aid them in expressing their actual desires and aspirations but remember there are many children who, even in their own families, will not and cannot give expression to their prayers; with them reverence is the reason for silence. It is a serious mistake to force them into anything unnatural.

It is far better to read a prayer than to ramble through meaningless phrases. We parents who compose letters with care might write out some short prayers for use at family worship. For those who desire prayers to read there are the many splendid "collects" in the Prayer Book of the Episcopal Church and there are some books containing helpful prayers. For example:

A Book of Family Worship (Several prayers for every day in the month). Presbyterian Board
God's Minute (365 short prayers). Collected. Vir Publishing Co.
Four Weeks of Family Prayer. Barton. Puritan Press
Prayers for Parents and Children. Young Churchman Co.
Morning Prayers for Home Worship. Skeene. Methodist Book Concern
Family Prayers. Abbott. Dodd, Mead & Co.
Short Daily Prayers for Families. Hart. Longmans, Green & Co.
At Mother's Knee. Davis. Pilgrim Press
The Daily Altar. Jowett. Revell
Thy Kingdom Come. Collected. Missionary Education Movement

Whatever prayers are used it will be well often to close with the Lord's Prayer for in this all can join aloud.

GRACE AT TABLE

No special directions are necessary. The following are titles of books containing suitable forms for the "blessing" at the table:

Grace Before Meat. Wells. United Society Christian Endeavor
Table Graces. M. E. Munson. Bible House, New York
At Mother's Knee. Davis. Pilgrim Press

FORMS OF GRACE AT TABLE

"Give us grateful hearts, our Father, for this food, and from it may there come strength consecrated to thy service."

"Lord Jesus, be with us in every breaking of bread."

"Our loving Father, all our hearts unite in praising thee for all thy mercies; may our lives show forth thy praise."

"Blessed be the Lord, the giver of every good and perfect gift."

"For the food before me spread, for the shelter o'er my head,
For the love of kin and friends, for thy mercies without end,
Father, I thank thee."

"We thank thee, Lord, for this our food,
But more because of Jesus' blood;

May blessings to our souls be given,
The bread of Life sent down from heaven."

"Thy tender mercies are over all thy works.
All thy works shall praise thee and thy people shall bless thee for ever and ever."

"O God, the giver of every good and perfect gift, unite our hearts in praising thee for thy goodness and our lives in expressing our gratitude through service."

BOOKS DEALING WITH FAMILY WORSHIP

The Training of the Child in Religion. Hodges. D. Appleton Co., $1.50

Religious Education in the Family. Cope. University of Chicago, $1.25

Christian Education in the Family, (Roman Church). Becker. Herder, 1.00

How John and I Brought up the Children. Grinnell. Sunday School Union, 70c.

Respectfully submitted,

HENRY F. COPE

Presented for the Special Committee on Religious Education in the Home.

CHARLES D. BULLA, *Chairman.*

IV.

Report on Social Teaching in Theological Seminaries

of the

JOINT COMMISSION OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA AND THE CONFERENCE OF REPRESENTATIVES OF THEOLOGICAL SEMINARIES

The Joint Commission of the Federal Council of the Churches of Christ in America and the Conference of Representatives of Theological Seminaries would respectfully report:

The commission, appointed at the meetings of the Federal Council and the representatives of the theological seminaries held in Chicago, December, 1913, consisted of Rev. Ernest H. Abbott, Prof. Thomas N. Carver, Prof. Edward T. Devine, Rev. Washington Gladden, Rev. Josiah Strong, and the Rev. Charles S. Macfarland, representing the Federal Council; and Prof. Thomas C. Hall, Prof. Theodore F. Herman, Dean Shailer Mathews, Prof. Walter Rauschenbusch, and President George B. Stewart, representing the Conference of Theological Seminaries. All the members of the commission have been faithful in attention to their duties and have cooperated either in attendance upon an important meeting of the commission or through correspondence. All have shown the keenest interest in the important matter entrusted to our attention. While this report may not in every case represent the individual views of the different members of the commission, it does represent the conclusions upon which the commission has been able to agree.

It is our painful duty to report that since the commission was appointed, it has pleased God to remove from our midst the Rev. Josiah Strong, D.D. Dr. Strong was a faithful and valued member of the commission. In his death there was removed from the religious forces of the United States a man

who, by his forceful personality, his wide knowledge, his keen interest, and his untiring labors in the application of religious and ethical principles to the solution of social problems, was an outstanding and effective disciple for the bringing in of the kingdom of Christ. Up to the time of his removal from us he wrought with us at our task and this report, although prepared after his death, represents in an accurate and general way his opinions.

The findings and recommendations of your commission are as follows:

1. The attitude or the practise of the seminaries is by no means uniform relative to social teachings. Some of them, as might be expected, find no place for such teachings in their curricula because the denominations with which they are connected have no place for them in their theological or ecclesiastical system. Others have prepossessions relative to proper subjects for a theological curriculum which do not admit of this somewhat modern development in ministerial training. Others, and we are glad to think that they are many, would gladly make provision for instruction in these subjects, but find serious and what appear to be insuperable obstacles in the way of the accomplishment of their wish. The seminaries in this latter group feel that they do not have the ecclesiastical support which is necessary for such a departure, or that their funds will not allow the necessary addition to their budget, or that their existing faculty is reluctant to fill up this gap by increasing or changing their present courses.

It is, therefore, legitimate to infer that the number of seminaries that are doing more or less extensive work in this department does not represent the whole of the active interest existing in the seminaries toward it.

Another warrantable inference is that the number of seminaries making an endeavor to discharge their duty systematically in this department is destined to increase. The obstacles now faced by those desiring to do this work will disappear in one instance after another under the pressure of the growing demand for it.

A third inference from this set of facts is that the criticism often made of the seminaries for their conservatism and lack of up-to-dateness is not fully justified, at least so far as this department is concerned. The difficulties in their path are sufficiently formidable to discourage the most adventurous,

and time is needed for their removal. Nevertheless, it is due to the seminaries to say that practically every one of them is ahead of its constituency in the treatment of the Bible and all of its various disciplines, including social training.

2. Many seminaries are giving attention to the social training of their students. This is being done in a variety of ways. In some cases, a professor of sociology has been added to the faculty, who gives his whole time to this department. In other instances, the department has been added to some other department, for example, that of homiletics. In other instances, certain courses in social instruction have been added to each of the departments. In still other seminaries, there is an effort being made to add the social note to all the instruction of the institution, so that the total impression of the faculty upon the student will be in the interest of a social vision and enthusiasm.

It is evident that the seminaries are feeling their way along an untried path and are far from standardization of their theory or their practise in this department of their curriculum. This is quite to be expected in a department of instruction which has come to view so recently, and which is designed to meet life-conditions which are still only partially understood. We must look for this divergence in the practise of the seminaries to continue for some years to come.

Nor is this divergence an evil. It creates a field for debate and provides advocates and material for several distinct ideals and methods of instruction in this department. In the discussion thus engendered, the highest ideals and the best methods are certain to emerge. Thus eventually the apparently uncertain steps of seminaries will be found to be leading in one direction and the confusing crossing of their paths will blend into one broad way toward systematic, coordinated and efficient organization of this theological discipline.

3. We call particular attention to certain interesting details and experiments in this department, which have come to our notice. We are aware that doubtless there are others quite as important to the investigator, of which we are not advised. We regret that we cannot be more comprehensive in our survey.

Boston University School of Theology has recently established a chair of social service. It is significant that the title is designed to emphasize the purpose of the department,

which is not to teach economics or sociology, but the practical application of these to the social conditions the minister faces. The announced courses of the department indicate that the material is organized not theoretically or philosophically but concretely and with a view to its immediate relation to life.

Rochester Theological Seminary has a chair of Christian ethics, including sociology, and two required courses in sociology and one elective course are given by the professor in this department. In addition to this, social teaching is given in the majority of the other departments, each professor treating the social question from the point of view of his own department. For example, the Old Testament department offers a course in the social teachings of the Old Testament, and the New Testament does the same for the New Testament. The history department offers a course in the social interpretation of church history and the department of missions offers a course on political and social movements in the new East. In this way the social question not only receives specific treatment by itself, but it is also treated by professors who are specialists in the larger fields of which it is a part, and the whole faculty is aligned in the interest of social teaching.

The Biblical department of Vanderbilt University has an organized school of practical sociology in which are offered a fairly large number of courses. The feature here that is worthy of attention is that these courses are given by the several professors in other subjects, as at Rochester, but unlike the Rochester method the courses seem to be organized with reference to each other and to the social discipline and not with reference to the discipline of which they are made a part. This may be a distinction without a difference, but there are possibilities of somewhat widely different results from the two plans.

Seminaries connected with universities as integral parts or by affiliation are requiring their students to get certain foundation courses in sociology and economics in the university, while the seminary itself gives only the courses that are of special value to the minister. The relief thus afforded both to the budget and the schedule of the seminary is obvious.

4. It is evident to your committee that there is a new note being struck in the minister's work, or a new emphasis. He still has to deal with individuals, and his chief task now as always is to make men of them in the true Christian sense.

But there is an insistent demand that men are not true men unless they hold within their field of consciousness their social relations and obligations.

Ministers are to have this as part of their message. To give men spiritual power and a social passion is a large part of their mission. The emphasis to-day is on the application of this power to the expression of this passion. It is this emphasis which in the judgment of your committee is creating a new situation for the seminaries.

As already indicated, the seminaries are responding to this fresh demand from their already overtaxed resources of money, time, and men, with sympathetic spirit and discriminating effort. That we may be of some service to them in their further effort we offer the following suggestions:

1. The fundamental purpose of the seminary must be conceived to be the preparation of young men for the practise of their profession, just as that of the law school and the medical school is to prepare their students for the practise of their professions. The pragmatic purpose of the seminary and its instruction must be kept constantly in view, if the student is to have the adequate training for his task in these social and other disciplines. The subject is but the tool with which to accomplish the making of the minister. No subject is to be taught for its own sake, but solely for the sake of the man who is being fitted for his life-task.

2. The seminary should aim to give its students a social vision and a social passion. They should have a social outlook upon life, have an apprehension of the large social relationships of our intricate modern social order, earnestly long to vitalize these with spiritual power, clearly see the function of the church and of organized religion in the process of human uplift and progress, and be filled with a passion for the betterment of social as of individual life.

The formal teaching of the whole social discipline may be carried forward by the seminary in such a way as to miss the performance of this supreme task of imparting a vision and a passion. Even where the formal teaching is meagre, yet this vision and passion may be imparted where the faculty in whole or in part are seized of them. The seminary that does this for its students is giving them an invaluable part of their preparation for their social mission.

3. The area of study in this discipline is too extensive

for any seminary to undertake to cover the whole of it. Some portion of it must be thrown back into the college curriculum, where it properly belongs, and the seminary must assume that in his college course the student has had certain foundations laid in psychology, economics, sociology, history, and related subjects. In too many cases the assumption is not justified and the seminary finds that a large percentage of the college men are sadly deficient in these vital subjects. But it cannot hope to atone for the sins of the college by overloading its own curriculum with these preparatory studies. The best that it can do is to make evident in every possible way that it expects its entering students to come well prepared in them.

There are other portions of the area of this discipline that may be left for the few men who are destined to specialize in this department. These subjects may be thrown into the graduate department of the seminary and should there be prosecuted with the care and method of the laboratory and the seminarium.

With the eliminations thus made at either end of the pursuit of this discipline there remains still a large amount of ground to cover, but it is not an impossible task to cover it with fair effectiveness within the limits of the seminary curriculum and schedule. To do this will require a wise husbanding of time and a careful consideration for proportion.

4. The seminary will be greatly helped in determining what parts of the discipline are to have place in the curriculum and what amount of time is to be given to them and what shall be the method of approach to them, if it will keep before it just what it is preparing its students for.

What is the student to face in a very practical way when he enters his parish? What will he be expected to know? What will he be expected to do? There are certain very obvious answers to these questions which cast a flood of light upon this problem of the seminary.

(1) The first and most constant conditions which he meets are those caused by poverty. He must deal with poverty and its consequent distress and vice and crime. A large part of his work will be in relieving these conditions. This would indicate that the seminary should organize a course which will give him a fair preparation for doing this part of his work.

(2) Every minister should know his own parish and all that there is to be known about it, morally, religiously, socially, economically, politically, educationally, and in every other aspect. This is widely felt by the ministers, but the difficulty that most of them encounter is that they do not know how to get this information nor how to use it after it is obtained. It is the business of the seminary to give to its students adequate training so that when they go to their parishes they will know how at once to set about getting acquainted with all local conditions and be able to make the knowledge thus obtained immediately available for specific use. This your committee conceives to be an important part of the social training in the seminary.

(3) Social theory is a live topic to-day in our American life and there are all sorts of social philosophies and social philosophical implications abroad in the land. The influence of these is not confined to discussions in the newspaper and magazine and the social group. It is being felt in many ways as an active force for shaping social and economic development. Every minister ought to have a sympathetic and working knowledge of the separate types of social theory, such as socialism and syndicalism, on the one hand, and of individualism on the other, and be able to make some satisfactory adjustment of the theory and work of the church to them. He should have a keen sense of his obligation to make the social order right, of course, conservatively and sanely, but still right.

It should be a prime duty of the seminary to stir its students to a keen sense of their relation to this work and send them prepared in spirit and mind for this important task.

(4) We think it important that seminaries, their students, and all ministers should realize that the ordinary work of the pastor and preacher is social service of the highest order and greatest value. They should, therefore, understand that every bit of training which contributes toward making them more faithful, more capable, more effective in the performance of the usual and common duties of their high office is a real contribution toward the improvement of the social order.

While we recognize that perhaps a more elaborate and detailed report is expected from us, we yet think that the time is not ripe for much beyond the general suggestions we here offer. We entertain the confident hope, however, that the

suggestions we make are practicable in every seminary in existing conditions where there is a vital desire to prosecute social studies, and that where they may be adopted they will be found to make a substantial contribution to the efficiency of the seminary in the social preparation of its students for the ministry.

Respectfully submitted,

GEO. B. STEWART,

Chairman of the Joint Commission.

V.

Constitution

OF
THE SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

PREAMBLE

Recognizing the responsibility of each denomination, through its properly constituted Sunday-school authorities, to direct its own Sunday-school work, and believing that much Sunday-school effort is common work, therefore, for the sake of economy, educational betterment, and Christian brotherhood, we organize ourselves into a body under the following constitution:

Article I—Name

The name of this organization shall be *the Sunday School Council of Evangelical Denominations.*

Article II—Object

The object of this organization shall be to advance the Sunday-school interests of the cooperating denominations:

(1) By conferring together in matters of common interest.

(2) By giving expression to our common views and decisions.

(3) By cooperative action on matters concerning educational, editorial, missionary, and publishing activities.

Article III—Membership

The membership of this Council shall consist of the following representatives of the official Sunday-school boards, societies, or committees appointed by general assemblies, conferences, conventions, or councils of evangelical denominations in the United States or Canada: (a) The general, executive, and departmental secretaries or superintendents. (b) Editors of denominational Sunday-school literature and their editorial assistants. (c) Denominational publishing agents and their assistants. (d) Any of the cooperating boards or bodies may, if they choose, appoint one additional representative. (e) The denominational representatives on the International Lesson Committee shall also be members of the Council.

Any evangelical denomination in the United States or Canada shall be entitled to representation in the Council on application through the membership committee and by a majority vote of the Council; representation in the Council shall cease on non-payment of the Council's assessments for one year.

Article IV—Officers

Section 1. The officers of the Council shall be a president, a vice-president, a secretary, and a treasurer, who shall perform the duties usually assigned to such offices. The secretary shall also perform such other duties as may be assigned to him from time to time by the executive committee.

Section 2. The president and secretary shall be, *ex officio,* members of all standing committees of the Council.

Section 3. The officers of the Council shall be elected at the close of each annual meeting, and shall hold office for one year or until their successors shall be chosen.

Section 4. All officers shall be elected on the report of a nominating committee of seven appointed by the Council.

Article V—Sections

Section 1. The Council shall consist of the following sections: (a) Editorial; (b) Educational and Extension; (c) Publication. Each section shall elect its own officers.

Section 2. The section to which each member shall belong shall be determined by his actual work, provided that in case the work of any member shall be in two or more fields he shall elect the section to which he shall belong and shall notify the secretary of the Council of his selection.

Section 3. Sectional conferences may be held in connection with the regular meetings of the Council and at such other times as the members of the section may elect. No action, however, shall be taken by sectional meetings which shall bind the Council unless ratified by the entire body.

Article VI—Committees

Section 1. *Executive.* There shall be an executive committee of fifteen members, consisting of the president, the vice-president, the secretary, the treasurer, the chairmen of sections, and eight additional members chosen from the Council at large on as equitable a basis of denominational representation as may be possible.

(a) The executive committee shall have authority to act for the Council during the interim between the annual meetings, provided that no action shall be taken by the committee not in harmony with the specifications and obvious intent of this constitution.

(b) The executive committee shall meet with the annual meeting of the Council in January, and at such other time and place during the year as shall be determined by the committee.

(c) The executive committee shall meet in special session at the call of the president and secretary as often as the regular and special business of the Council may require.

(d) At all regular and special meetings of the executive committee a quorum for the transaction of business shall consist of seven members.

SECTION 2. *Membership.* There shall be a committee of three on membership, whose duty it shall be to pass upon the credentials of members, subject to appeal to the Council.

SECTION 3. *Finance.* (a) There shall be a finance committee of five members, consisting of the treasurer, the secretary of the Council, the chairman of the publication section, and two members from the Council at large.

(b) The expenses of the Council shall be met by an annual pro rata assessment on the several affiliated denominations and from such other sources as may be determined by the Council.

(c) It shall be the duty of the finance committee, in consultation with the president of the Council and with the chairmen of the sections not members of the committee, to prepare an annual budget and to apportion an annual assessment, made on the basis of the volume of sales of Sunday-school periodicals, including graded lessons, providing that no assessment levied upon any one of the denominations shall be for less than one per cent. or for more than twenty per cent. of the total apportionment for the Council.

SECTION 4. *Courses of Study.* There shall be a committee of fifteen on Courses of Study, which shall consider the principles on which courses of study should be constructed. The availability of existing and projected courses and the methods to be employed in securing courses to meet the observed needs of the field and to cooperate with the existing agencies for the making and publishing of lesson courses and material.

SECTION 5. *Reference and Counsel.* There shall be a committee of seven on Reference and Counsel to confer with similar committees from other Sunday-school organizations and associations on matters requiring common consideration and adjustment.

SECTION 6. The members of the foregoing standing committees shall be elected at the same time and in the same manner as the general officers of the Council.

Article VII—Meetings

The regular meeting of the Council shall be held annually in the latter part of January, the exact time and place to be fixed by the executive committee; notice of such time and place to be given at least three months in advance. Special meetings of the Council shall be called by the executive committee whenever in its judgment such meetings are necessary, or whenever representatives of at least ten denominations holding membership in the Council shall so request, provided that not less than twenty-one days' notice of the same shall be sent to the members of the Council.

Article VIII—Amendments

This constitution may be amended by a two-thirds vote of the members present at any regular meeting of the Council, provided that notice of proposed changes shall be given at a previous session of same meeting of the Council.

HISTORICAL

Preliminary Organization of Council, Philadelphia
June 30-July 1, 1910

Organization Completed, Philadelphia
October 27-28, 1910

First Annual Meeting, Nashville
January 25-26, 1911

Second Annual Meeting, Toronto
January 23-25, 1912

Third Annual Meeting, Dayton
January 21-23, 1913

Fourth Annual Meeting, Chicago
January 27-29, 1914

Special Meeting, Philadelphia
April 21-23, 1914

Fifth Annual Meeting, Cleveland
January 26-27, 1915

OFFICERS AND MEMBERS OF THE SUNDAY SCHOOL COUNCIL FOR 1916

General Officers

President—I. J. Van Ness
Vice-President—Sidney A. Weston
Secretary—George T. Webb
Treasurer—D. M. Smith

EXECUTIVE COMMITTEE

I. J. Van Ness, *chairman*

Edgar Blake
Charles W. Brewbaker
E. B. Chappell
S. D. Chown
J. M. Duncan
John T. Faris
R. Douglas Fraser
E. R. Graham
C. Hauser
R. M. Hopkins
A. J. Rowland
D. M. Smith
George T. Webb
Sidney A. Weston

EDUCATIONAL AND EXTENSION SECTION

Chairman—R. M. Hopkins
Secretary—Charles W. Brewbaker

PUBLICATION SECTION

Chairman—E. R. Graham
Secretary—Nellis R. Funk

EDITORIAL SECTION

Chairman—J. M. Duncan
Secretary—Marion Stevenson

STANDING COMMITTEES

On Courses of Study for the Sunday-school

B. S. Winchester, *chairman*

Mrs. J. W. Barnes
Lester Bradner
W. E. Chalmers
E. B. Chappell
A. C. Crews
J. M. Duncan
John T. Faris
W. O. Fries
E. Morris Fergusson
H. H. Meyer
J. C. Robertson
Marion Stevenson
I. J. Van Ness
Sidney A. Weston

On Reference and Counsel

A. J. Rowland, *chairman*

Edgar Blake
F M. Braselmann
J. M. Frost
Sidney A. Weston
George P. Mains
W. R. Funk

On Finance

D. M. Smith, *chairman*

E. R. Graham
A. C. Smither
H. V. Meyer
George T. Webb

On Membership

F. M. Braselmann, *chairman*

Christian Staebler
C. A. Hauser

SPECIAL COMMITTEES

The Bible and the Public Schools

Edward S. Lewis, *chairman*

Lester Bradner
Charles D. Bulla
C. A. Myers
B. S. Winchester

MEMBERSHIP ROLL

NOTE:—A star (*) marks the names of those who attended the meeting of the Coucil at Richmond, Va., 1916.

Baptist (Sunday-school Board of the Baptist Convention of Ontario and Quebec), Toronto.

Dayfoot, Rev. P. K., M.A., General Superintendent, 142 Collier Street.

Merrill, Rev. B. W., B.A., Secretary, 52 Rose Avenue.

Baptist (Sunday-school Board of the Southern Baptist Convention), Nashville, Tenn., 161 Eighth Avenue, North.

*Burroughs, Rev. P. E., D.D., Educational Secretary.

Dargan, Rev. E. C., D.D., Macon, Ga., International Lesson Committee.

Frost, Rev. J. M., D.D., Corresponding Secretary.

Leavell, Mr. L. P., Oxford, Miss., Field Secretary.

*Spilman, Rev. B. W., D.D., Kinston, N. C., Field Secretary.

*Van Ness, Rev. I. J., D.D., Editorial Secretary.

*Watts, Rev. J. T., Richmond, Va., Sunday-school Secretary for Virginia.

Baptist—National Baptist Publishing Board (National Convention, Colored), 523 Second Avenue, Nashville, Tenn.

*Boyd, Rev. Henry A., Assistant Secretary.

*Boyd, Rev. R. H., D.D., Secretary-Treasurer.

Clark, Rev. C. H., D.D., Chairman Publication Board.

Ellington, Rev. W. S., A.B., Editorial Secretary.

Fause, Mrs. L. B., Lexington, Ky., Superintendent Organized Class Movement.

Frank, Rev. John H., D.D., Louisville, Ky., Editor *Union Review.*

Baptist—American Baptist Publication Society (Northern Baptist Convention), 1701 Chestnut Street, Philadelphia, Pa.

Batten, Samuel Z., D.D., Assistant Editor.

*Blackall, Rev. C. R., D.D., Editor Sunday-school Periodicals.

*Brockway, Miss Meme, Superintendent Elementary Work.

*Chalmers, Rev. W. E., D.D., Educational Secretary.

Dean, Miss Daisy, Educational Department.

Gray, Clifton D., D.D., Editorial Writer.

*Lamson, Rev. Guy C., D.D., Missionary and Bible Secretary.

Major, Mr. Charles L., Branch Manager, Chicago.
Merrill, Rev. Bert Ward, B.A., B.Th., Editorial Writer, 52 Rose Avenue, Toronto.
*Meyer, Mr. H. V., Business Manager, Philadelphia.
Meyers, Miss Anna Edith, Assistant Editor of Periodicals.
Price, Prof. Ira M., Ph.D., Chairman Commission on Religious and Moral Education, Northern Baptist Convention, University of Chicago.
*Rafferty, W. E., Ph.D., Vacation Bible School Work.
*Rowland, Rev. A. J., D.D., General Secretary.
Stevens, D. G., Ph.D., Book Editor.
*Webb, Rev. George T., D.D., Associate Editor Sunday-school Periodicals.

BAPTIST, SEVENTH DAY.
Burdick, Dr. A. L., Secretary Sabbath School Board, Janesville, Wis.
Bond, Rev. A. J. C., Special Field Representative of the Sabbath School Board, Salem, W. Va.
Davis, Rev. A. L., Associate Editor Sabbath School Publications, Boulder, Colo.
Hutchins, Rev. J. E., Associate Editor Sabbath School Periodicals, Bridgeton, N. J.
Inglis, Prof. D. N., Superintendent Teacher Training, Milton, Wis.
Randolph, Rev. L. C., D.D., Editorial Writer, Milton, Wis.
Van Horn, Mrs. T. J., Editor *Junior Quarterly,* Gentry, Ark.
West, Prof. A. B., Superintendent Adult Department, Milton Junction, Wis.
Whitford, Prof. A. E., President Sabbath School Board, Milton, Wis.
Whitford, Rev. W. C., D.D., Editor Sabbath School Periodicals and Member of Lesson Committee, Alfred, N. Y.

BRETHREN, CHURCH OF THE (BRETHREN PUBLISHING HOUSE), Elgin, Ill.
Arnold, Robert E., Business Manager.
Miller, Rev. J. E., Sunday-school Editor and Secretary General Sunday-school Board.
Newcomer, Miss Maud, Assistant Sunday-school Editor.
Ober, Rev. H. K., Chairman Sunday-school Board, Elizabethtown, Pa.
Steele, Rev. Lafayette, Member General Sunday-school Board, Walkerton, Ind.

CHRISTIAN, Dayton, Ohio.
Bullock, Mrs. F., Member of Sunday-school Board, Waverly, Va.
Eldredge, Hermon, Editor *Teachers' Journal,* Erie, Pa.

Helfenstein, Rev. S. Q., Editor Sunday-school Publications, Dayton, Ohio.
Rathbun, Netum, Manager, Dayton, Ohio.
Whitelock, Judge O. W., President Christian Publishing Association, Huntington, Ind.
Wicker, Rev. W. C., Secretary, Member International Lesson Committee, Elon College, N. C.

Church of England, Canada.
Hiltz, Rev. R. A., M.A., Sunday-school Secretary, Confederation Life Building, Toronto.
Mortimer, Mr. H., Publisher, 225 Confederation Life Building, Toronto.

Congregational (Congregational Sunday-school and Publishing Society), 14 Beacon Street, Boston, Mass.
Cary, Luther H., Business Manager.
Danielson, Miss Frances Weld, Department Editor, Danielson, Conn.
*Ewing, Rev. William, D.D., Missionary and Extension Secretary.
*Littlefield, Milton S., Eastern Educational Secretary.
Mackenzie, W. Douglas, President, Hartford, Conn., International Lesson Committee.
*Slattery, Miss Margaret, Associate Editor.
*Weston, Sidney A., Ph.D., Managing Editor.
*Winchester, Rev. Benjamin S., D.D., School of Religion, Yale University, New Haven, Conn., Chairman, National Council Commission on Religious and Moral Education.

Disciples of Christ, 108 Carew Building, Cincinnati, Ohio.
Athearn, Prof. W. S., Representative in International Lesson Committee.
*Clarke, W. J., Adult Bible School Superintendent.
*Hopkins, R. M., National Bible School Secretary.
*Lewis, Miss Hazel A., Elementary Bible School Superintendent.
*Maus, Miss Cynthia Pearl, Secondary Bible School Superintendent.
*Moss, P. H., National Secretary of Negro Bible Schools.
Christian Board of Publication, 2710 Pine Street, St. Louis, Mo.
Long, R. A., President.
*Smither, A. C., General Manager.
Shelton, W. P., Assistant Manager.
*Stevenson, Marion, Editor Sunday-school Publications.
Heilbron, Richard, Editor *Front Rank*.
White, Miss D. M., Elementary Editor Sunday-school Publications.
Irwin, Miss Ida M., Office Editor Sunday-school Publications.

EVANGELICAL ASSOCIATION, 1903 Woodland Avenue, Cleveland, Ohio.
*Berger, Rev. F. C., General Secretary.
Hallwachs, Rev. W. C., Assistant Editor English Sunday-school Literature.
*Hauser, Rev. C., Publisher.
*Kramer, Rev. Howard A., Editor Sunday-school Literature.
*Staebler, Rev. C., Editor German Sunday-school Literature.
Etjen, Rev. J., Assistant Editor German Sunday-school Literature.

EVANGELICAL, GERMAN SYNOD, 176 Chouteau Avenue, St. Louis, Mo.
Buchmueller, Rev. P., Superintendent Teacher Training Department, Marine, Ill.
Gehle, Rev. Ernst, Superintendent Home and Extension Department, 4211½ North Avenue, Milwaukee, Wis.
*Katterjohn, Rev. H., Editor Sunday-school Publications.
Keppel, Rev. C. J., Superintendent Adult Department.
*Mayer, Rev. Theodore, General Secretary.
Meyer, E. W., Publishing Manager.
Pfeiffer, Rev. Paul, Chairman Sunday-school Board, Evansville, Ind.
Press, Prof. S. D., Member International Lesson Committee.

EVANGELICAL, UNITED, 201-209 North Second Street, Harrisburg, Pa.
Nungesser, Mr. J. J., Publisher.
*Stanford, W. M., A.M., D.D., Editor Sunday-school Literature.

FRIENDS (AMERICAN FRIENDS' BIBLE SCHOOL BOARD OF THE FIVE YEARS' MEETING).
Haworth, Rev. Richard, M.A., President of Board, Earlham, Iowa.
Thomas, Wilbur K., Ph.D., Secretary of Board and Acting Editor Sunday-school Publications, 12 Hazelwood Street, Boston, Mass.

LUTHERAN, GENERAL SYNOD, 1424 Arch Street, Philadelphia, Pa.
Dunbar, Rev. W. H., D.D., Chairman Sunday-school Literature Committee, 1900 St. Paul Street, Baltimore, Md.
Sigmund, Rev. F. L., D.D., Superintendent The Lutheran Publication Society.
*Wiles, Rev. Charles P., D.D., Editor.

METHODIST, CANADA, Wesley Buildings, Toronto, Ont.
Bartlett, Rev. S. T., General Sunday-school Secretary, Wesley Buildings, Toronto, Ont.
Briggs, Rev. William, D.D., Publisher, Wesley Buildings, Toronto, Ont.
*Chown, Rev. S. D., D.D., General Superintendent, Wesley Buildings, Toronto, Ont.

Crews, Rev. A. C., D.D., Sunday-school Editor, Wesley Buildings, Toronto, Ont.

Crews, Miss Mabel, B.A., Assistant Editor, Wesley Buildings, Toronto, Ont.

Doyle, Rev. Manson, B.A., Secretary for Manitoba, Winnipeg, Man.

*Langford, Rev. Frank H., B.A., Education Secretary, Wesley Buildings, Toronto, Ont.

*Westman, Rev. J. P., Secretary for British Columbia and Alberta, Calgary, Alta.

METHODIST, FREE, 1132 Washington Boulevard, Chicago.

*Olmstead, Rev. William B., General Sunday-school Secretary.

Rose, Rev. W. B., Publisher.

*Warner, Rev. D. S., A.M., Editor Sunday-school Literature.

METHODIST EPISCOPAL.

Angleman, Ida, Member Editorial Staff Sunday-school Publications, 220 West Fourth Street, Cincinnati, Ohio.

Baldwin, Josephine L., Member Editorial Staff, 150 Fifth Avenue, New York, N. Y.

*Barclay, Rev. W. C., D.D., Associate Editor Teachers' Publications, 220 West Fourth Street, Cincinnati, Ohio.

*Barnes, Mrs. J. W., Member Editorial Staff Sunday-school Publications, 150 Fifth Avenue, New York, N. Y.

*Blake, Rev. Edgar, D.D., Corresponding Secretary Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

*Bovard, Rev. William S., D.D., Superintendent Adult Department Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

*Brown, Rev. Arlo Ayres, Superintendent Teacher Training Department, Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

Bucher, Rev. A. J., D.D., Editor German Sunday-school Publications, 220 West Fourth Street, Cincinnati, Ohio.

Downey, David G., D.D., Book Editor, 150 Fifth Avenue, New York, N. Y.

*Fritsche, L. C., Manager Publication and Sales Department, 220 West Fourth Street, Cincinnati, Ohio.

*Graham, E. R, Publishing Agent, 58 East Washington Street, Chicago, Ill.

Hartman, Rev. Louis O., Ph.D., Superintendent Foreign Department, Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

Jennings, Rev. H. C., D.D., General Publishing Agent, 220 West Fourth Street, Cincinnati, Ohio.

Keeler, Rev. Ralph Welles, D.D., Associate Editor Adult Class Publications, 220 West Fourth Street, Cincinnati, Ohio.

*Lamoreaux, Mrs. A. A., Superintndent Elementary Department, 58 East Washington Street, Chicago, Ill.

*Lewis, Rev. Edward S., D.D., Associate Editor Sunday-school Publications, 220 West Fourth Street, Cincinnati, Ohio.

Mains, Rev. George P., D.D., Publishing Agent, 150 Fifth Avenue, New York, N. Y.

Meyer, Rev. Henry H., D.D., Editor Sunday-school Publications, 150 Fifth Avenue, New York, and 220 West Fourth Street, Cincinnati, Ohio.

Patten, Miss Helen P., Superintendent Department of Missionary Instruction, Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

*Race, Rev. J. H., D.D., Publishing Agent, 220 West Fourth Street, Cincinnati, Ohio.

*Stevens, Arthur F., Manager Publication and Sales Department, 150 Fifth Avenue, New York, N. Y.

Thomas, Miss Marion, Member Editorial Staff, 150 Fifth Avenue, New York, N. Y.

*Thompson, Rev. James V., Superintendent Teen Age Department, Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

*Trenery, Rev. Matthew J., D.D., Superintendent Extension Department, Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

Wilson, Rev. Harry C., Superintendent Institute Department, Board of Sunday-schools, 58 East Washington Street, Chicago, Ill.

METHODIST EPISCOPAL, SOUTH, 810 Broadway, Nashville, Tenn.

Beaty, Rev. L. F., D.D., Assistant Sunday-school Editor.

*Bulla, Rev. Charles D., D.D., Superintendent Wesley Adult Bible Class Department.

*Chappell, Rev. E. B, D.D., Editor Sunday-school Publications.

*Everett, W. C., Assistant Publishing Agent, Dallas, Texas.

*French, E. E., Superintendent Sunday-school Supplies.

Hamill, Mrs. H. M., Director of Elementary Work.

*Heriges, R. M., Superintendent Mailing Department.

Lamar, Rev. A. J., D.D., Publishing Agent.

Pepper, John R., Member Sunday-school Board, Memphis, Tenn.

*Shackford, Rev. John W., Superintendent of Teacher Training.

Smith, D. M., Publishing Agent.

METHODIST PROTESTANT.

*Feeman, Rev. Harlan L,. D.D., Secretary and Treasurer, Board of Young People's Work, Westminster, Md.

Pierpont, F. W., Publisher, 220 Pittsburgh Life Building, Pittsburgh, Pa.

*Wilbur, Rev. C. E., Ph.D., D.D., Editor Sunday-school Periodicals, 200 Pittsburgh Life Building, Pittsburgh, Pa.

PRESBYTERIAN, CANADA, Church and Gerrard Streets, Toronto.

*Duncan, Rev. J. M., B.A., D.D., Associate Editor Presbyterian Publications.

*Fraser, Rev. R. Douglas, M.A., D.D., Editor and Business Manager Presbyterian Publications.

Fraser, Miss Jane Wells, Managing Editor Illustrated Papers.

*Fraser, D. W., Assistant Manager Presbyterian Publications.

McIntosh, Rev. W. R., B.D., Joint Convener General Assembly's Board of Sabbath Schools and Young People's Societies, 826 King Street, London, Ontario.

*Myers, Rev. C. A., M.A., Associate Secretary for Sabbath Schools and Young People's Societies, Confederation Life Building.

Myers, Rev. A. J. W., Ph.D., Educational Secretary, Confederation Life Building.

Robertson, Rev. J. C., B.D., General Secretary for Sabbath Schools and Young People's Societies, Confederation Life Building.

PRESBYTERIAN, U. S. A. (BOARD OF PUBLICATION AND SABBATH SCHOOL WORK), Witherspoon Building, Philadelphia, Pa.

*Braselmann, F. M., Business Superintendent.

*Faris, Rev. John T., D.D., Editor.

Hall, Rev. William Ralph, Superintendent Young People's Work.

Henry, Rev. Alexander, D.D., General Secretary.

Scheetz, Henry F., Manufacturer.

Somerndike, John M., Superintendent of Sabbath School Missions.

Sutherland, Allan, Manager Sunday-school Supplies Department.

*Veach, Rev. Robert Wells, D.D., Secretary Religious Education.

Worden, Rev. James A., D.D., Superintendent Sabbath School Training.

PRESBYTERIAN, U. S., P. O. Box 1176, Richmond, Va.

*Binford, Miss A. B., Editor Intermediate Quarterly.

Lapsley, Rev. R. A., D.D., Editor-in-Chief.

*Lingle, Prof. W. L., Richmond, Va., International Lesson Committee.
*Magill, R. E., Secretary-Treasurer.
Shields, Miss E. McE., Editor *Junior Life and Pearls.*
*Smith, Mr. W. C., Assistant Editor.

PRESBYTERIAN, UNITED, 209 Ninth Street, Pittsburgh, Pa.
*Baldinger, Rev. A. H., General Bible School Secretary, 703 Publication Building, Pittsburgh, Pa.
Miller, Rev. R. J., Editor Bible School Publications.
*Milligan, Rev. E. M., D.D., Business Manager.

PROTESTANT EPISCOPAL, GENERAL BOARD OF RELIGIOUS EDUCATION.
*Bradner, Rev. Lester, Ph.D., Director of Parochial Education through the Sunday-school and other Agencies, 281 Fourth Avenue, New York.
Gardner, Rev. William E., D.D., General Secretary General Board of Religious Education, 289 Fourth Avenue, New York.
Talbot, The Rt. Rev. Ethelbert, D.D., Bishop of Bethlehem, and Chairman of the Executive Committee, General Board of Religious Education, 289 Fourth Avenue, New York.

REFORMED CHURCH IN AMERICA, 25 East Twenty-second Street, New York City.
*Bayles, Rev. Theodore F., Educational Secretary.
Turk, Louis E., Business Agent.

REFORMED IN THE UNITED STATES (PUBLICATION AND SUNDAY-SCHOOL BOARD OF THE REFORMED CHURCH), corner Fifteenth and Race Streets, Philadelphia, Pa.
Bomberger, H. H., D.D., Lesson Editor, 1787 E. 65th Street, Cleveland, Ohio.
Clever, Rev. C., D.D., President, Hagerstown, Md.
*Hauser, Rev. C. A., Educational Superintendent.
Johnston, Miss Julia H., Lesson Editor, 1008 Hamilton Street, Peoria, Ill.
*Miller, Rev. Rufus W., D.D., Secretary and Editor.
Zieber, Miss Blanche A., Field Worker, 810 N. 3d Street, Reading, Pa.

UNITED BRETHREN, Dayton, Ohio.
*Brewbaker, Rev. Chas. W., Ph.D., General Secretary Sunday-school Board.
Cowden, Col. Robert, Lt.D., Secretary Emeritus Sunday-school Board.
*Fries, Rev. W. O., D.D., Editor Sunday-school Literature.

*Funk, Nellis R., Manager Sunday-school Supplies.
*Funk, Rev. W. R., D.D., Publishing Agent.
*Honline, Prof. M. A., Lt.D., Educational Secretary Sunday-school Work.
Huber, Rev. J. G., D.D., President General Sunday-school Board.
*Koontz, Miss Ida M., Elementary Department Sunday-school Work.
*Owen, Rev. John W., D.D., Associate Editor Sunday-school Literature.

VI.

Constitution

OF
THE COUNCIL OF CHURCH BOARDS OF EDUCATION

I. Name

The name of this organization shall be *the Council of Church Boards of Education.*

II. Objects

The objects of this Council shall be to promote the interests of Christian education as conducted by the boards represented, through the interchange of ideas, the establishing of fundamental educational principles held in common by the churches of evangelical faith, and cooperation in the work upon the field wherever practical and necessary.

III. Officers

The officers of the Council shall be a president, a vice-president and a secretary-treasurer, who shall serve for one year, or until their successors are elected, and whose duties shall be those usually pertaining to such officers.

IV. Members

The membership shall consist of two representatives of each Church Educational Board or Society, one such representative being the general or corresponding secretary, the other being such other representative as may be chosen by his board or society.

Whenever questions to be voted upon are of importance as committing the boards to policies, to financial obligations or items of especial consequence, the vote shall be by boards. Each properly accredited board holding membership shall be entitled to one vote, the representatives of each board to decide who shall cast the vote. Whenever any two members of the body join in a request for a vote by boards, the chairman shall require the vote to be so taken.

All applications for membership in this Council shall first be referred to the executive committee for consideration and report.

V. Amendments

Amendments to this constitution may be made on vote of three-fifths of the boards holding membership in the Council, voting as provided in Article IV, but any proposed amendment must have been forwarded to the secretary and have been by him officially transmitted to the secretary of each board at least three months prior to the meeting at which the vote on such amendment is to be taken.

BY-LAWS

I. Committees

The committees of this Council shall be:

1. An executive committee of five, consisting of the president, vice-president, secretary-treasurer, and two other members elected at the annual meeting.
2. A commitee on Comity and Cooperation.
3. A committee on Academic Efficiency.
4. A committee on Interdenominational Campaigns.
5. A committee on Religious Work in State and Independent Institutions.
6. A committee on Secondary Schools.
7. A committee on Publicity.

Their duties shall be those outlined in the report of the Conference of April 27, 1911, in the First Annual Report.

II. Meetings

The annual meeting of the Council shall be held on the Tuesday following the second Monday of each January, power given herewith to the executive committee to change this date in any year whenever found to be desirable.

Special meetings may be held at the call of the executive committee or of two-thirds of the boards or societies represented.

III. Amendments

These by-laws may be amended by vote of two-thirds of the entire membership present at any regular meeting of the Councils.

OFFICERS

President—The Rev. Henry H. Sweets, D.D., Secretary Board of Education of the Presbyterian Church in the United States. 122 South Fourth Avenue, Louisville, Kentucky.

Vice-President—The Rev. Frank M. Sheldon, Secretary Congregational Education Society. 14 Beacon Street, Boston, Massachusetts.

Secretary—Mr. Ralph D. Kyle, Secretary Board of Education of the United Presbyterian Church. 310 Searles Building, Monmouth, Illinois.

Treasurer—The Rev. Elias W. Thompson, D.D., President Board of Education of the Reformed Church in America. 25 East Twenty-second Street, New York City.

MEMBERS

Anderson, The Rev. Stonewall, D.D., Secretary Board of Education of the Methodist Episcopal Church, South. 810 Broadway, Nashville, Tennessee.

Clarke, The Rev. James E., D.D., Associate Secretary College Board of the Presbyterian Church U. S. A. Presbyterian Bldg., Nashville, Tennessee.

French, The Rev. Calvin H., D.D., Associate Secretary College Board of the Presbyterian Church U. S. A. 156 Fifth Avenue, New York City.

Cochran, The Rev. Joseph W., D.D., Secretary Board of Education of the Presbyterian Church U. S. A. 511 Witherspoon Bldg., Philadelphia, Pennsylvania.

Hughes, The Rev. Richard C., D.D., Secretary for University Work, Board of Education, Presbyterian Church U. S. A. Madison, Wisconsin.

Bates, President Miner Lee, LL.D., Hiram College, Hiram, Ohio.

Underwood, Dr. Charles E., 70 Layman Avenue, Indianapolis, Indiana.

Gardner, The Rev. William E., D.D., Secretary General Board of Religious Education of the Protestant Episcopal Church. 289 Fourth Avenue, New York City.

Kilbourne, The Rev. Stanley S., Director Department of Collegiate Education, General Board of Religious Education of the Protestant Episcopal Church. 289 Fourth Avenue, New York City.

Gebhard, The Rev. John G., D.D., Secretary Board of Education of the Reformed Church in America. 25 East Twenty-second Street, New York City.

Thompson, The Rev. Elias W., D.D., President Board of Education of the Reformed Church in America. 25 East Twenty-second Street, New York City.

Bauslin, The Rev. Charles S., General Secretary Board of Education of the Evangelical Lutheran Church, General Synod. 658 Lincoln Avenue, Cincinnati, Ohio.

Hoover, President Harvey D., Ph.D., Representative Board of Education of the Evangelical Lutheran Church, General Synod. Carthage College, Cathage, Illinois.

Hoppe, The Rev. William, D.D., President Board of Education of the Evangelical Lutheran Church, United Synod South. 203 Bolton Street, East, Savannah, Georgia.

Kelly, President Robert L., LL.D., President Board of Education of the Five Years Meeting of the Friends Church. Earlham College, Richmond, Indiana.

Edwards, President David M., Ph.D., Board of Education of the Five Years Meeting of the Friends Church. Penn College, Oskaloosa, Iowa.

Kyle, Mr. Ralph D., Secretary Board of Education of the United Presbyterian Church. 6240 Kimbark Avenue, Chicago, Illinois.

Moffet, Mr. Hugh R., Board of Education of the United Presbyterian Church. Monmouth, Illinois.

Nicholson, The Rev. Thomas, LL.D., Secretary Board of Education of the Methodist Episcopal Church. 150 Fifth Avenue, New York City.

Harker, President Joseph R., Ph.D., Board of Education of the Methodist Episcopal Church. Illinois Woman's College, Jacksonville, Illinois.

Rauck, The Rev. Clayton H., United Missionary and Stewardship Committee, Reformed Church in the United States. Fifteenth and Race Streets, Philadelphia, Pennsylvania.

Padelford, The Rev. Frank W., D.D., Secretary Board of Education of the Northern Baptist Convention, 710 Ford Bldg., Boston, Massachusetts.

Burton, Prof. Ernest D., D.D., Chairman Board of Education of the Northern Baptist Convention. University of Chicago, Chicago, Illinois.

Steimle, Rev. A., D.D., Corresponding Secretary of the Board of Education of the Evangelical Lutheran Church, General Council. Allentown, Pennsylvania.

Haas, President John A. W., LL.D., Board of Education of the Evangelical Lutheran Church, General Council. Muhlenberg College, Allentown, Pennsylvania.

Sargent, The Rev. William G., Secretary Board of Education of the American Christian Convention. 11 Rutland St., Providence, Rhode Island.

Schell, The Rev. William E., D.D., Secretary Board of Education of the United Brethren in Christ. 708 U. B. Bldg., Dayton, Ohio.

Sheldon, The Rev. Frank M., Secretary Congregational Education Society. 14 Beacon St., Boston, Mass.

Tead, The Rev. Edward S., Secretary Congregational Education Society. 14 Beacon Street, Boston, Mass.

Sweets, The Rev. Henry H., D.D., Secretary Board of Education of the Presbyterian Church in the United States. 122 So. Fourth Ave., Louisville, Kentucky.

CORRESPONDING MEMBERS

The following members and officers of church boards of education, presidents and deans of colleges connected with the constituent boards of the Council, and representatives of the Young Men's and Young Women's Christian Associations were extended the privileges of the floor as corresponding members during this meeting of the Council:

President M. B. Adams, D.D., Georgetown College, Georgetown, Kentucky. Baptist Church.

President Charles M. Bishop, D.D., Southwestern University, Georgetown, Texas. Methodist Episcopal Church, South.

President William J. Boone, D. D., College of Idaho, Caldwell, Idaho. Presbtyerian Church U. S. A.

Albert J. Brown, Esq., Wilmington, Ohio. Society of Friends.

President Anna S. Cairns, Forest Park University, St. Louis, Mo.

President Walter G. Clippinger, D.D., Otterbein University, Westerville, Ohio. United Brethren Church.

Secretary Henry F. Cope, D.D., The Religious Education Association, 332 South Michigan Avenue, Chicago, Illinois.

President Boothe C. Davis, Ph.D., D.D., Alfred University, Alfred, New York. Presbyterian Church U. S. A.

Mr. Walter F. Dexter, Field Secretary Penn College, Oskaloosa, Iowa. Society of Friends.

Prof. Herbert F. Fisk, D.D., LL.D., Department of Education, Northwestern University, Evanston, Illinois. Methodist Episcopal Church.

President Harry M. Gage, A.M., Huron College, Huron, S. D. Presbyterian Church U. S. A.

Prof. Leonard J. Graham, A.M., Department of English, Muskingum College, New Concord, O. United Presbyterian Church.

President Charles O. Gray, D.D., Tusculum College, Greenville, Tennessee. Presbyterian Church U. S. A.

President John Henry Harms, D.D., Newberry College, Newberry, S. C. Evangelical Lutheran Church, United Synod South.

President William H. Hannum, D.D., College of Montana, Deer Lodge, Montana. Presbyterian Church U. S. A.

President T. Morey Hodgman, LL.D., Macalester College, St. Paul, Minnesota. Presbyterian Church U. S. A.

President Samuel L. Hornbeak, LL.D., Trinity University, Waxahachie, Texas. Presbyterian Church U. S. A.

President Barend H. Kroeze, D.D., Jamestown College, Jamestown, N D. Presbyterian Church U. S. A.

President George P. Magill, D.D., Highland Park College, Des Moines, Iowa. Presbyterian Church U. S. A.

President William J. Martin, LL.D., Davidson College, Davidson, North Carolina. Presbyterian Church in the United States.

President John A. Morehead, D.D., Roanoke College, Salem, Va. Evangelical Lutheran Church, United Synod South.

Acting President William Evan Nicholl, Bellevue College, Bellevue, Nebraska. Presbyterian Church U. S. A.

President Rufus Benton Peery, D.D., Midland College, Atchison, Kansas. Evangelical Lutheran Church, General Synod.

Secretary F. D. Perkins, Baptist Education Society of Kentucky, 310 East Oak Street, Louisville, Kentucky.

President E. E. Reed, M.A., D.D., Westminster College, Fulton, Missouri. Presbyterian Church U. S. A.

President Isaac Sharpless, Sc.D., LL.D., Haverford College, Haverford, Pennsylvania. Friends Church.

President Emeritus A. R. Taylor, James Millikin University, Decatur, Illinois. Presbyterian Church U. S. A.

President Joseph A. Thompson, D.D., Tarkio College, Tarkio, Missouri. United Presbyterian Church.

Secretary Robert Veach, D.D., Department Religious Education, Board of Publication and Sunday-school Work, Presbyterian Church U. S. A.

President J. Campbell White, LL.D., Wooster College, Wooster, Ohio. Presbyterian Church U. S. A.

President Samuel T. Wilson, D.D., Maryville College, Maryville, Tennessee. Presbyterian Church U. S. A.

Mr. A. J. Elliott, Secretary Student Department, International Committee, Y. M. C. A. 124 East Twenty-eighth St., New York City.

Mr. David R. Porter, Secretary International Committee, Y. M. C. A. 124 East Twenty-eighth St., New York City.

Miss Blanchard, General Secretary Y. W. C. A. for State Universities.

VII.

Constitution

OF
THE INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE

Article 1—Membership

In accordance with the foregoing, membership is composed of three classes: (1) Eight members elected by the International Sunday School Association, and such election officially certified; (2) Eight members elected by the Sunday School Council of Evangelical Denominations, and such election officially certified; (3) One member selected by each denomination represented in the Sunday School Council, and having a lesson committee; the fulfilment of which requirements shall be officially certified.

Each denomination desiring representation in this committee shall file an official statement showing the appointment, scope, membership, and duties of its denominational lesson committee, and the method of appointing its denominational representative, together with a copy of the official record pertaining thereto.

Denominational proxies shall be accredited by the same denominational body as is authorized to appoint the principal representative for that denomination.

Article 2—Officers

1. The officers shall be a chairman, a vice-chairman, and a secretary and treasurer; the two latter offices may be held by one person.

2. The officers shall be elected at the annual meeting, and shall serve for one year, or until their successors are chosen.

3. The duties of the chairman and the vice-chairman shall be those usually devolving upon such officers.

4. The secretary shall keep the minutes of the meetings; be the custodian of all official papers; conduct the official correspondence; print and distribute all lists of lessons and readings; and perform such other duties as may be assigned to him from time to time.

5. The treasurer shall be the custodian of all funds, and disburse the same under the direction of the business committee.

Article 3—Committees

1. There shall be a standing committee, to be known as the business committee, which shall consist of seven members; the chairman and secretary being members *ex officio*. This committee shall prepare the annual budget and supervise the expenditures under it. This committee shall also have charge of all matters not specially intrusted to the officers or other committees. This committee shall also act as a credential committee.

2. Committees to whom shall be entrusted the preliminary detail work connected with the various tasks with which the committees is charged may be appointed from time to time.

Article 4—Meetings and Headquarters

1. The annual meeting shall be held on the Tuesday after Easter, and other meetings as the committee may determine. Special meetings may be called by the business committee, or at the request of fifteen members.

2. The committee shall maintain an office, to which all official correspondence shall be addressed.

Article 5—Voting

1. All matters, unless otherwise provided in the Articles of Agreement, are to be decided by a majority vote, regardless of the source of appointment.

2. No proxies shall be recognized, except as herein provided.

3. A quorum for the transaction of business shall consist of fifteen members.

Article 6—Finances

The administrative expenses of the committee shall be provided for in an annual budget to be submitted by the business committee at each annual meeting. All administrative expenses shall be divided equally between the International Sunday School Association and the Sunday School Council, the Treasurer of the International Sunday School Lesson Committee certifying such expenses to these bodies from time to time as may be necessary.

Article 7—Amendments

These by-laws may be amended at any annual meeting by a two-thirds vote of those present, provided notice of proposed amendment shall be given at a previous session of the same annual meeting.

STANDING COMMITTEES

IMPROVED UNIFORM LESSON COURSES

John R. Sampey, *chairman*

Hall Laurie Calhoun
E. B. Chappell
J. M. Duncan
H. H. Meyer
Amos R. Wells
B. S. Winchester

GRADED LESSON COURSES

L. A. Weigle, *chairman*

W. S. Athearn
Mrs. J. W. Barnes
Lester Bradner
Charles D. Bulla
E. C. Dargan
Ira M. Price

ADULT LESSON COURSES

F. C. Eiselen, *chairman*

Edgar Blake
W. E. Chalmers
W. L. Lingle
Chr. Staebler
W. K. Thomas
W. C. Whitford

HOME DAILY BIBLE READINGS

E. I. Rexford, *chairman*

S. D. Chown
Hermon Eldredge
R. J. Miller
D. S. Warner

LESSONS FOR MISSION LANDS

George T. Webb, *chairman*

J. T. Faris
J. J. Maclaren
Ira M. Price, *ex officio*
I. J. Van Ness

DEPARTMENTAL COURSES

J. C. Robertson, *chairman*

W. O. Fries
W. D. Mackenzie
J. E. Miller
C. E. Wilbur

AUDITING

R. W. Miller, *chairman*
S. D. Press

LIST OF MEMBERS

Prof. Walter S. Athearn, 5637 Dorchester Avenue, Chicago, Ill.
Mrs. J. W. Barnes, 150 Fifth Avenue, New York City.
Rev. Edgar Blake, 58 East Washington Street, Chicago, Ill.
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VIII.

By-Laws

OF THE BOARD OF MANAGERS OF THE MISSIONARY EDUCATION MOVEMENT OF THE UNITED STATES AND CANADA

Incorporated under the Laws of the State of New York

ARTICLE I

Meetings

Section 1. The regular meetings of the Board of Managers shall be held quarterly in the months of January, April, July, and October. The meeting in January shall be the annual meeting. Notice of each meeting shall be mailed from the office of the Missionary Education Movement of the United States and Canada at least fifteen days before the date of said meeting.

Section 2. One third of the members shall constitute a quorum of the Board of Managers, and three members shall constitute a quorum of the executive committee, and two members shall constitute a quorum of other standing committees, for the transaction of business.

Section 3. Meetings of all committees of the Board of Managers shall be held at such times as these committees shall determine.

Section 4. Minutes of all committees of the Board of Managers and all department committees shall be kept in separate volumes in the office of the Movement.

ARTICLE II

Officers and their Duties

Section 1. The officers of the Board of Managers of the Missionary Education Movement of the United States and Canada shall be a chairman, a vice-chairman, a recording secretary, and a treasurer, chosen from their own members. They shall be elected at the annual meeting by ballot, except that the first election shall be held at the first meeting of the Board of Managers following the granting of the charter by the New York Legislature. The Board of Managers may elect an assistant recording secretary, who may be either a member of the Board of Managers or a secretary of the Movement.

Section 2. The chairman, and in his absence, the vice-chairman shall preside at the meetings of the Board of Managers and perform such other duties as devolve upon such officers.

Section 3. The secretary shall keep all records of the Board of Managers and of the executive committee, and shall give notice of their meetings.

Section 4. The treasurer shall receive all moneys coming to the Missionary Education Movement of the United States and Canada, shall keep its accounts, and present at each regular meeting of the Board of Managers a financial statement. Assistant treasurers may be elected to handle details of the work of the treasurer. One of these assistant treasurers shall be resident in Canada and shall be elected on the nomination of the Canadian Advisory Council hereinafter provided for. He shall receive and transmit all moneys contributed in Canada toward the work of the Movement. The treasurer and assistant treasurer shall give bond in such amount as may be determined upon by the Board of Managers or the executive committee.

Section 5. The Board of Managers shall employ an officer to be known as the general secretary.

Section 6. The general secretary shall attend the meetings of the board of managers and all the standing committees. He shall have general supervision of the work of the Missionary Education Movement of the United States and Canada and shall be the executive officer of the Movement in respect to all matters which have been determined by the Board of Managers or the executive committee, and all matters refered to special committees.

ARTICLE III

Standing Committees and their Duties

Section 1. There shall be an executive committee of at least fifteen members, and not more than seventeen members, of which the chairman, vice-chairman, recording secretary, treasurer, and the chairmen of all standing committees shall be ex officio members. The other members shall be elected from the Board of Managers. The executive committees may meet at such times between the meetings of the Board of Managers as it may determine. It shall have power with reference to all questions which may come up for decision between the regular meetings of the Board of Managers, except that general policies adopted by the Board of Managers cannot be changed by the executive committee. Notice of the meetings of the executive committee must be mailed from the office of the Movement to each member

of the executive committee at least five days prior to the date of such meeting.

Section 2. The following additional standing committees shall be appointed at the annual meeting by the chairman, with the approval of the Board of Managers, and shall hold office for one year, or until their successors are appointed: Field Committee, Finance Committee, Educational Committee, Exposition Committee. Such other committees as the Board of Managers may designate may be added.

Section 3. The Field Committee shall have general supervision of the territorial organization of the Movement, summer conferences, institutes, setting-up conferences, other regular gatherings, and such other matters pertaining to field work as may be referred to it by the executive committee or the Board of Managers. It may appoint subcommittees as the work may require.

Section 4. The Finance Committee shall have general supervision of the financial affairs of the Movement. It shall submit to the Board of Managers at its annual meeting a budget of the income and expenditures of the Movement for the ensuing year. After the budget of the Movement has been adopted, no department shall exceed this budget except by the recommendation of the Finance Committee and a vote by the Board of Managers.

Section 5. The Educational Committee shall have general supervision of the preparation of literature for the entire scheme of educational activities of the Movement, including regular work in the grades, that of special campaigns, and the Picture Department. The educational committee may be organized into subcommittees for the different grades.

Section 6. The Exposition Committee shall have general supervision of the preparation of stereopticon lectures, curio material for exhibits, and costumes for rental.

Section 7. The Board of Managers may employ one or more secretaries for the work of the standing committees of the Movement.

Section 8. The Board of Managers may elect anually territorial committees in sections where summer conferences have been, or are to be established, to cooperate with the Board in promoting the general welfare of the work of the Movement.

Section 9. Each standing committee shall elect its recording secretary and submit its plans in writing to the Board of Managers, except in cases where the standing committee is given instructions by the Board of Managers with power.

Section 10. The Board of Managers may elect one or more ad-

visory members to serve on any of the standing committees or their subcommittees, or on special committees.

Section 11. At the October meeting of the Board of Managers the chairman shall appoint a committee of three as a nominating committee to nominate the members of the Board of Managers, the members of the territorial committees, and the officers of the Missionary Education Movement of the United States and Canada.

Section 12. The Board of Managers of the Missionary Education Movement shall elect that portion of its membership composed of mission board secretaries from among those mission boards or societies which the Missionary Education Movement may select. Such election shall not become effective until approved by the secretaries of their respective boards, or by the boards themselves. In like manner, the election of laymen to the Board of Managers shall not become effective until their election has been approved by the secretaries of one or more mission boards of their respective denominations, or by those boards themselves. Whenever a member of the Board of Managers who is a board secretary ceases to have official relation with his denominational board or society, his membership on the Board of Managers of the Missionary Education Movement shall cease. The Canadian Advisory Council hereinafter provided for shall select the Canadian boards to have representation on the Board of Managers of the Missionary Education Movement.

Section 13. At least seven members of the Board of Managers of the Missionary Education Movement shall be residents of Canada. These seven or more members shall constitute an advisory council of the Board of Managers on work in Canada. They shall have power to add to their number for purposes of supervision of work of the Movement in Canada, but at all times a majority of the members of the Canadian council shall be secretaries of the home and foreign mission boards of Canada, and a majority of all the members of the Canadian Council shall be members of the Board of Managers.

Section 14. Special committees may be appointed by the chairman of the Board of Managers as occasion may require. The chairman and general secretary shall be members ex officio of all committees.

Section 15. No committee or officer shall contract indebtedness of the Movement unless there has been an appropriation for such expenditure previously authorized by the Board of Managers.

ARTICLE IV

Order of Business

The order of business at all regular meetings of the Board of Managers shall be as follows;

1. Scripture reading and prayer.
2. Reading and approval of minutes of preceding meeting.
3. Information and reports of secretaries.
4. Report of treasurer.
5. Reports of standing committees.
6. Reports of special committees.
7. Unfinished business.
8. New business.
9. Adjournment.

ARTICLE V

Amendments

These by-laws may be amended at any regular or special meeting of the Board of Managers by a majority vote of those present and voting, provided notice of the proposed amendment shall have been given to each member of the Board of Managers by mailing to him at his last known place of residence at least thirty days before such meeting ,a copy of the proposed amendment and the section of the by-laws to be amended.

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105 East 22d Street, New York

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